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ARTICLE I.

THE USE OF THE SACRAMENTS.*

AUGSBURG CONFESSION: ARTICLE XIII.

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"Of the Use of the Sacraments, they teach, that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required."—*Common Standard Translation.*

It has been the custom of those appointed to fulfill this task, to pay a tribute to him whose gracious act provides for these exercises. This is most fitting; for, while the perpetuation of his memory was not the purpose of Dr. Holman in instituting these lectures, yet the fragrance of the good deed includes by association the name of the generous and thoughtful donor.

* Lecture on the Holman Foundation delivered at the Theological Seminary, Gettysburg, Pa., May 12, 1925.

Beginning with the 400th anniversary of the posting of the Theses, the attention of the christian world has been drawn again to the work of the Reformation. Renewed emphasis has been given to historical research, to the study of the lives of the reformers, and to the recovery of fundamental truth. This will culminate within a few years in a new appraisalment of our noble Confession. It is especially noteworthy that, in the face of social turmoil, amid the vagaries of modernism, and in days of marvelous scientific advance, our United Church adheres more tenaciously than ever before to its declaration of faith.

The Augsburg Confession was not prepared as a full statement of Christian theology, for it lacks certain Articles necessary to a complete system. It is rather a setting forth of the great material principle of the Reformation, justification by faith, with attendant and supplemental doctrines. It is this that "makes the Confession Lutheran, and that saves it from the reproach of being a conglomerate of doctrines brought together without regard to a common center around which the articles are grouped, and without a principle to impart the quality of unity to the entire scheme.¹ Several analytical divisions of the Confession have been proposed, of which that of Prof. Zoekler appeals to us as the most natural. In it, Article XIII stands near the end of a second group, which defines the objective mediation of salvation in the church. Its position after the Articles on Baptism, the Lord's Supper and Confessional Absolution, indicates that the Confession recognizes three sacraments. But the material of the Article gathers more readily about the first two named. Its purpose was not to repeat the dogmatic statements of the previous Articles, but, as the Apology says, to teach how the sacraments are to be used, in the light of their meaning and content.

This Article was treated in the First Series by the Rev. William M. Baum, D.D., who made an exhaustive study of the documentary evidence in defense of the

1 Dr. J. W. Richard: Confessional History.

Lutheran conception of the sacraments. He was followed in the Second Series by the Rev. William E. Parson, D.D., whose presentation was largely an exegetical study of the statements of the Article. In the belief that the purpose of these lectures will be served better by the avoidance of unnecessary repetition and duplication of material, we shall undertake a somewhat different method of investigation by a consideration of the sacramental idea in religion, the recognition of this fact in Christianity, the confusion of thought in relation to the sacraments, and finally the clear statement of our Confession.

I. THE SACRAMENTAL IDEA IN RELIGION.

Varied as are the religions which have claimed the attention of men, and far separated the lands which gave them birth, the history of religion reveals a certain progress or evolution of thought. Religions tend to become national or racial, and as such result in system and organization. There is an attempt to account for the universe by postulating a creative principle. This is followed by belief in a relationship between deeds and destiny, resulting in elaborate machinery for securing the favor of deity and a struggle to escape the ills of life; either negatively by the loss of personal consciousness, or positively by sharing a blessed life with the gods. As part of the complicated method by which this is to be accomplished, we find certain practices, either general or restricted, for securing the presence and power of the gods in personal appropriation; practices in which the use of special foods or the observance of peculiar rites secures immunity from punishment and guarantees future blessedness. Broadly speaking, these customs may be termed sacramental.

The earliest traces of these rites come from Egypt. Here as early as the Fifth Dynasty (circa 2550 B. C.) articles of food spread out on the table of the gods in the great court, and partially consumed by the priests, were esteemed as having magical properties because partaken

of by the gods. The satisfaction of hunger was only an outer manifestation of an inner virtue. Mortuary chapels were endowed by kings, where rites begun by them in life might be carried on by the priests after death, and in the presence of the mummy. Certain texts call upon the king to rise to life, by partaking of miraculous bread and beer. In the pyramid of Unis, king Pepi is pictured as devouring the gods and securing for himself their power, wisdom and immortality.

The eighth century before Christ witnessed a general revival of religion, with consequent emphasis on sacramental rites; it corresponds to the greatest age of Hebrew prophecy. In India arose the Rig Veda collection of poems, largely devoted to the preparation and use of soma, originally a libation to the gods. By an easy transfer, soma becomes personified, a deity of power. Soma was the juice of a sacred plant, mingled with water, milk or honey. The pressing out of the juice, the mixing, filtering and pouring off, are accompanied by an elaborate ritual. The result is a sacred and potent fluid, poured out as a libation and drunk by the worshiper. It avails not only for physical ills, making the blind to see and the lame to walk, but has power also over moral error. It drives out sin, frees from deceit, bestows wisdom and increases the power of truth. Its devotees exclaim: "We have drunk the Soma, we have become immortal, we have come to the light, we have found the gods. What can enmity do to us now, and what the malice of mortal, O immortal."² Among the duties preparatory to this rite is fasting to the point of exhaustion, with resultant abnormal psychic states, interpreted as illumination and communion with the gods.

Similar to this is the Haoma ritual of Persia. The Avestas describe its preparation from twigs of the sacred plant, bruised in a mortar; the juice mixed with milk and holy water to unite the powers of plant, animal and earth. The ritual includes the offering of small cakes bearing symbolic marks and eaten by the priest. The virtue of

2 Dr. Geo. F. Moore: History of Religions, p. 255.

the drink depends on the care with which the exact formula is carried out and the verbatim recitation of long texts. Haoma, as an offering, strengthens the gods for the performance of their several tasks; as a drink, it enables one to prevail upon the gods for blessing and favor. It is administered to the dying as a sort of last sacrament, in the hope of immortality (Φάρμακον ἀθανασίας).³

The mystical element in oriental religions reappeared in Greece and Rome. The secrets of Elusis have been so carefully guarded that we are without an accurate knowledge of the initiatory rites. It is known, however, that a sacred ceremony took place before admission to the mystery-play in the great hall. Each of the initiates partook of a gruel of barley, pennyroyal leaves and water (κνυσιών). Clement of Alexandria makes reference to the pass-word of these mysteries: "I fasted, I drank the gruel, I took from the ark and, having tasted, I put it away in the basket into the ark."⁴ Clement speaks also of rites connected with the worship of the Phrygian Cybele and Attis, which included the carrying of a tray with small cups (κέρτοξ), passing under the sacred ark (παστόξ), and eating and drinking from the cymbal and timbrel. Julius Firmicus Maternus also refers to these symbols in his vigorous defense of Christianity.⁵ The so-called Orphic gospel, a revival of Dionysiac religion, emphasizes rites of initiation, sets forth a plan of salvation, and is well furnished with symbols and sacraments, illustrative of putting off the corruptions of the old man and assuming the divine nature. Apuleius of Carthage (circa 150 A. D.), in his fanciful story of the fortunes of Lucius,⁶ introduces him to the mysteries of Isis. The scene is laid at Corinth, and the preparation for initiation includes a baptism by affusion. The story is not without some strains of true piety.

The rites of Mithra have a long history, coming down

3 Eduard Meyer: *Ancient Persia*.

4 Christian A. Lobeck, *Koenigsberg*.

5 *De errore profanarum religionum*.

6 *The Golden Ass*.

from Indo-Iranian sources. They reappeared in Rome about 67 B. C., coming to notice through the Sicilian pirates suppressed by Pompey, and becoming fairly established in the imperial city by the end of the first century. Mithra was revered as the God of Light, Sol Invictus Mithras, his birthday set for December 25. The mysteries ran through seven degrees, portraying a scheme of salvation, and culminating in the slaying of a bull, which scene was the usual altar-piece. Mithra set apart his devotees with the sign of a cross on the forehead, and they partook of oblations of bread. Among Roman antiquities are reliefs of these mysteries, showing the participants holding drinking-horns and standing about a tripod on which are laid four small loaves, each marked with a cross.⁷ Their baptism was not merely one of purification, but included a renunciation of sins. In the light of these facts, we can understand the zeal of the early Christian Fathers against Mithraism. Among the restrictions pertaining to the ancient office of Flamen Dialis in Rome, were many laws concerning clean and unclean, paralleling those of Leviticus. Especially noteworthy is the use of unleavened bread on the tables ever spread at the foot of the priest's couch.

The Roman Senate brought from Pergamon the cult of the Magna Mater, in the hope of saving the State from dangers which threatened. Augustus rebuilt her temple in 3 B. C. It was soon after this that the taurobolium ceremonies appeared. The earliest complete description of the rite is dated 160 A. D. But there is older mention found in Ostium and Gaul. Aurelius Prudentius gives a graphic picture of the ceremony. A pit was covered with perforated planks on which a bull was killed. In the pit beneath stood the initiate to be cleansed by the warm blood, as it flowed from above. He even opened his mouth to receive the blood for the cleansing of the heart. When the gory object reappeared from the pit, he was greeted with great approbation and hailed as one

7 Moore.

born again, "*renatus in aeternum*."⁸ The especially devout, however, went through the rite again at the end of twenty years. When excavations were made for the foundations of St. Peter's cathedral, taurobolium altars were found going back to the fourth century. One wonders whether Paul may not have added some Roman experience to his Old Testament background, when he declared that the blood of bulls and goats could not take away sins (Heb. 10:4).

A crude form of the sacramental idea is found among the Africans of today, as witnessed to by their beliefs in fetichism and taboo. The natives, limited in their understanding of the nature of disease, see in sickness the presence of an evil spirit. Certain plant preparations are used to induce a friendly spirit to enter the body and drive out the evil. The medicine-man has no knowledge of the curative properties of plants; hence their preparation and administration are connected with religious rites; either good or evil may be wrought, the result depending upon the power of the magical potion. In no other part of the world is found such implicit faith in the power of charm, amulet and fetich. In the Gabun country, new-born babes are carried into the village street for baptism by sprinkling at the hands of the headman. This custom may have been imported from East Africa; but there are frequent traces of faith in a sacramental water.⁹ There is found also the practice of sacrificing a goat or sheep when great evil is expected, sprinkling the gateway of the village with the blood, and the eating of the animal by the villagers.¹⁰ A recent number of the *Geographical Magazine* describes the making of images of the gods with dough; later, they are eaten to secure and absorb the power and wisdom of the god represented. A pathetic instance is found in the case of Naaman, who, possibly fearing a return of leprosy, carried away with him two pack-loads of earth from the land over which Jehovah presided, thus to se-

8 Jesse B. Carter: *Religious Life of Ancient Rome*.

9 Dr. R. H. Nassau: *West Africa*.

10. Menzies: *History of Religion*.

cure and retain his favor when kneeling thereon in the house of Rimmon. (2 Kings 5:17).

It is unwise to belittle or to ridicule these strange cults, whether ancient or modern. They represent the hopes and aspirations of men, and have held sway over their hearts for generations. They illustrate the tendency of the natural man to invent rites of a sacramental nature whereby, through special artices of food or solemn ceremony, the god may be localized, favor secured and personal blessings provided. They afford an exhibition of the limitation of the mind of man in his search after God and are proof of the scripture that man by searching cannot find Him. Varro spoke of the Roman gods as "*Di incerti*"; uncertainties. Paul found the Greeks, amid their sublime achievements in art and architecture, still worshipping without knowledge.

II. THE CHRISTIAN SACRAMENTS IN RESPONSE TO A FUNDAMENTAL NEED.

The laws of God, as well as the gracious provisions of our religion, were given in anticipation of the needs of men. God gave to an infant people, just emerging into national life, a code, long before some of its provisions became necessary. God does not wait until the path is worn, before setting up the sign, "Thou shalt not trespass." Similarly the christian sacraments may be regarded as an answer to a distinct need of our nature; for it is with sacraments as with gods; unless provided by revelation, men make them for themselves. Man is more than mere spirit; and the appeal of religion must be to the whole man. Therefore a visible or sensible presentation of truth is more powerful and impressive than a mere communication of knowledge.

New Testament truths are found in an inceptive form in the Old; or there is at least an approach to them. Hence we may expect to find in the Old Testament something of a sacramental nature. It is here that we first meet with the word, "sign." The usual expression is

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"*oth*" (אוֹת), and is translated "sign" 60 times and "token" 14 times, and generally with a religious bearing. In particular, the law, the Sabbath, the prophets and their prophecy, and the Messiah are signs between Jehovah and Israel. But in Jewish national thought two signs stand out more prominently; circumcision and the Pass-over feast. The former was the permanent symbol of covenant duty and privilege. But it cannot be elevated into a true sacrament even though it has the sanction of divine command and a word of promise; for no personal relationship is established between God and him who receives the rite, nor does it convey grace to the individual. "It is no vehicle of sanctifying forces, as it makes no inner demand of the recipient, of whom no more is presupposed than that he is physically of Israelitish descent."¹¹ It simply secured for the individual, as an *opus operatum*, his share in the benefits accruing to the whole nation. In later years, the prophets recognized certain ethical duties as obligatory upon members of the covenant, and failure to respond to these denoted one as uncircumcised in heart (Jer. 9:25. Ezek. 44:7). The Pass-over has peculiar significance in that it was, in the strict sense, neither a sin offering nor a peace offering. It was, in reality, a feast; for no individual could celebrate it alone. It was an act in common by a household; a national memorial of deliverance. Whether the lamb was to be considered a substitute for the death of the first-born has been a matter of dispute. But the feast fails to become a real sacrament; for, though of divine origin and intended for individual reception, in so far as one ate thereof, it has no word of grace. It looks backward, not forward. Paul, however, names Christ as the Paschal Lamb, by reason of whose sacrifice the un-leavened life is binding upon the Christian (1 Cor. 5:7).

It is not specifically stated in scripture that baptism and the Lord's Supper have taken the place of circumcision and the Passover. But the believer sees a certain similarity between the underlying ideas of a dedication

11 Oehler: O. T. Theology.

and a continuance under the covenant of Israel, and membership in the body of Christ followed by continued communion with him. It was at the time of the passing of Israel, with all its types and shadows, and in the hour of his own fulfillment of these symbols, that Jesus instituted the Christian sacraments.

It is a profitable study to note what words the New Testament writers use to describe the facts of Christianity and the new experience of the believer; words to which a spiritual meaning would be inevitably attached, and which would ultimately form a theological vocabulary. The scriptures do not name either baptism or the Lord's Supper as a sacrament. The word "*sacramentum*" in classical Latin, as a sum deposited by two parties to a suit and laid up in a sacred place, or the loser's share forfeited for religious purposes, came to have a legal significance as a cause or process. As a military term, it denoted the oath of allegiance and, later, any solemn obligation or sacred relation. It came into the vocabulary of the church through its use in the Vulgate, where it is a frequent but not regular translation for "mystery" (μυστήριον): In the Old Testament, the hidden counsels of God or men; in the New, things connected with the plan of salvation, either unrevealed for a time or beyond human comprehension. It occurs eleven times in the Vulgate and nine times in Old Latin Mss.

The earliest use of the word in connection with christian rites is found in the well-known letter from Pliny to Trajan, about the year 112, in which he cites the testimony of witnesses whom he had examined; they testified that the Bithynian Christians "were on a fixed day accustomed to come together before daylight, and to sing by turns a hymn to Christ as a god, and that they bound themselves by oath (*seque sacramento obstringere*), not for some crime but that they would not commit robbery, theft, etc."¹² Whether the oath was made by a candidate for Baptism or in connection with the Eucharist

¹² Translation: U. of Pa. Munro, Ed.

must be a matter of conjecture. The word, however, was not one which Pliny would naturally choose; he must have derived it from his witnesses.

Neither Christ nor the apostles entered into dogmatic statements on the nature or use of the sacraments. The scriptures give place merely to historic facts and divine intentions. Baptism is connected with faith and instruction; it is a spiritual birth, a washing of regeneration, an identification with Christ in his burial and resurrection, a putting on of Christ. The Eucharist is a bond of union among believers, a memorial, a communion of Christ, a confession, a declaration.

This character of the sacraments, as a divine expediency for the conveyance of religious truth in answer to one of the fundamental needs of human nature, was recognized by the reformers. They were not caught by any movement which would banish all form and ceremony, in the name of so-called essential Christianity. This is note-worthy because of the natural revulsion which follows the re-discovery of truth. In both political and intellectual revolutions, it is difficult to avoid extremes. The church has, from time to time, felt the recoil from institutionalism in religion, including even the simple forms of the early church. There have been pleas for a kingdom entirely within the hearts of men, with no external worship, no sacraments, no church; a religion whose only altar is the soul, whose only service is love. Forms have been called worn out garments, to be discarded with the coming of a new era; ceremonies have been termed the scaffolding, to be taken down as the building nears completion. Matthew Arnold would have reduced Christianity to a spirit and Christ to a memory by his demand for a religion, three-fourths of which should consist of upright living and self-denying behaviour.¹³

But Luther declared, "that God has ever been wont, in all his promises, to give some sign, token or memorial of his promise; that it might be kept more faithfully and

¹³ Last Essays on the Church and Religion.

tell more strongly on men's minds."¹⁴ After the mention of such signs as the rainbow and Gideon's fleece, he continues, "So too in the Mass, that first of all promises, He gave a sign in memory of so great a promise, namely, his own body and his own blood in the bread and wine—: In baptism He adds to the words of the promise the sign of immersion in water. Whence we see that in every promise of God two things are set before us, the word and the sign." God is spirit, indeed; but we are very finite. And religious instruction, in order to excite the feelings and make a deep impression, must ever include the visible forms of truth. Notwithstanding the gross misuse of the sacraments, it is doubtful whether true Christianity could have survived without the sacramental presentation of the work of Christ. The fact that He instituted them argues their necessity.

III. THE CONFUSION OF TEACHING ON THE SACRAMENTS.

To appreciate fully the clear and simple statement of the Confession and the task which confronted the reformers, it is necessary to form some idea of the trend of thought, the conflict of opinion and the positive error in connection with the use of the Sacraments. It must be remembered that there is no scriptural definition of a sacrament and no statement of a definite number. These things may be listed as truth into which the Holy Spirit was to guide the Church. In the struggle against heathenism, the Church defended its gospel as a whole; consequently, the earliest references to the Sacraments are simple and scriptural. The Didache knows but two rites: Baptism and the Eucharist (included in the Agape). Exhortation, instruction and fasting are connected with the former; confession and thanksgiving with the latter, which is limited to baptized believers.¹⁵ But after the Church had become victorious over heathen systems and began to awake to a consciousness of its power, it was inevitable that it should turn its attention

¹⁴ The Babylonish Captivity.

¹⁵ Teaching of the Twelve, 7 and 9.

to its own rites and ceremonies. And when the Church entered upon the age of polemics, the Sacraments received first consideration, and of the two, the Lord's Supper naturally afforded greater opportunities for extravagant notions. It would be a mistake to charge the whole Church with advocating the views held by leaders. Yet they may be considered as speaking for the Church, and we are dependent on them for our estimate of church-life. We must also guard against reading into their statements the ideas connected with the use of the same words in later years. Thus when Tertullian suggested that a cleansing power was imparted to the water itself, we are not to infer that he believed remission must result from the mere reception of the Baptism. And when Justin declared: "We are taught that the food which is blessed by the prayer of his word and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh,"¹⁶ we are not to charge him with teaching transubstantiation.

The world at large, and not a few believers also, have little patience with the niceties of theological definition and deplore religious controversy. "Why not be satisfied with the simple statements of scripture?" is a frequent question. In reply it must be stated that all progress is based on full and free discussion. The word of God, the tenets of religion and the forms of the Church must ever be open to study, investigation and constructive criticism. It is impossible to fetter the mind in its search into profound mysteries which involve the destiny of the human soul. Paul recognized this when he wrote: "Some will be asking, how are the dead raised up and with what sort of body do they appear?" (1 Cor. 15:35).

Up to and including Augustine (died 430), there was but little actual departure from the use of the Sacraments as practiced in the apostolic church, though the Church had not yet arrived at the full conception of the place of the Sacraments in the plan of salvation. That

16 I Apology, 66.

remained for the Reformation to set forth. Luther and Augustine had much in common as students of the Bible. Neither was a great linguist; in fact, Augustine had no knowledge of Hebrew, and his New Testament quotations are usually from the Latin. But both of these men were dominated by a profound Christian consciousness which grew out of rich personal experience. Both recognized truth, not because committed to a sacred page, but because it met the needs of men. In their acquisition of religious knowledge, both realized the necessity of living faith. Hence when Luther turned away from scholastic theology, he had to go back eleven centuries to find a stream of thought pure enough to draw from. But these long years of word-strife were not fruitless. The doctrine of the Sacraments, shorn of much that was illogical, abnormal and even monstrous, at last stood out in the purity of the Confession.

Without going fully into the history of doctrine, it is yet possible to indicate the trend of the sacramental system which Luther found entrenched in the Church and of which he himself, for a time, formed a part. It would be unwise to charge the Church with deliberately falsifying doctrine. What the Church did do was to depart from scripture; and, like any ship without chart and compass, it floundered in seas of uncertainty and ran by deadreckoning. The whole Roman system was the natural outgrowth of a false attitude toward the Word of God; the doctrinal system became corrupted in the endeavor to support false customs.

The errors of the Church in relation to the use of the Sacraments were five-fold and follow in regular order, each one being the natural product of those preceding.

1. The unrestricted use of the word "sacrament" opened the way for an increase in their number. Tertullian (d. 240) used it to designate heathen rites, the Jewish dispensation and the essentials of the faith. He called the work of creation a *magnum sacramentum*, the work of Christ the *sacramentum salutis*, and his death on

the cross the *sacramentum passionis*. But in the contention with Marcion (V:1, 8) he speaks of the blessed sacraments of water and of the bread and cup. Cyprian's use of the word (d. 258) was rather vague and general. He speaks of the Lord's Prayer as containing many and great *sacramenta*.¹⁷ In Baptism the water and the Spirit are both designated sacraments. The wine in the cup is called the *sacramentum calicis*,¹⁸ and the whole rite the *sacramentum crucis*. Augustine, while very definitely giving first place to the two, includes also unction and the laying on of hands. He quotes 1 Cor. 13:2, "If I shall know all the sacraments and have all prophecy —,"¹⁹ Here the Vulgate reads *mysteria*. In the Apostolical Constitutions, unction appears in connection with Baptism; sealing with oil also appears here, and evolves into Confirmation. The importance of confession before participation in the Lord's Supper led to the dogma of Penance, fully proclaimed at the fourth Lateran Council, 1215. As early as 813, the Synod of Chalons named Extreme Unction as a means of grace, the physical healing through prayer taking second place to the spiritual benefit as a last and complete absolution. Hugo of St. Victor (died 1141) listed some thirty lesser sacraments, including the use of holy water, candles, bells, the sign of the cross, certain words and phrases of the service, etc. But it was necessary to set some limit to secure proper recognition on the part of the people. Orders and Marriage followed naturally to complete the sacred number. The list of seven, variously divided or arranged, was sanctioned by the Florentine Council of 1439.²⁰ The practical effect of this was not only to bind the conscience but also to place men entirely under the dominance of the Church. From the cradle to the grave every important step of life was bound up with the Church, without whose sanction one could not proceed except on pain of eternal death.

17 De Dominica Oratione, 9.

18 De Lapsis, 25.

19 A. Plummer, Hastings Dictionary.

20 Solemnly defined at Trent. Catholic Dictionary, XIII, 299.

2. The multiplication of sacraments resulted in the loss of an appreciation of the proper place of Baptism and the Eucharist in the plan of salvation. Whatever fitness the Church may have seen in requiring its sanction for other sacred rites, no place could be accorded them in the scheme of redemption. They were unfitted to represent symbolically an act of God for the soul; for there must be a certain relation between a sacrament and the thing signified. Thus water, as a universal cleansing agency easily becomes a sign of the purifying, regenerating power of the Holy Spirit. Bread and wine, universal types of food and drink, fitly present the death of Christ for the life of the believer. Scholastic theology seems to have lost all appreciation of the divine method for the application of salvation to the individual soul, and to have missed entirely the scriptural emphasis on the two phases of Christian life; birth and growth, beginning and continuing, profession and endurance. When the two sacraments were permitted by an ignorant Church to lapse from the place assigned to them by divine appointment, they became merely a part of a cumbersome and meaningless sacramental system, utterly unfitted to apply redemption in the manner intended and revealed by God. On the misuse of Baptism, Luther said: "Thence have sprung those infinite loads of vows, religious dedications, works, satisfactions, pilgrimages, indulgences, and systems; and from them oceans of books and of human questionings, opinions, and traditions, which the whole world nowadays cannot contain. Thus this tyranny possesses the Church of God in an incomparably worse form than it ever possessed the synagogue, or any nation under heaven."²¹

3. The failure to concede to the Sacraments their proper place in the divine economy at once deprives them of their proper office as channels of grace. This error, though closely connected with others which follow, must be considered alone. We use the word "grace" here in its original sense as expressive of God's attitude towards

21 The Babylonish Captivity.

us; and the "means of grace," as those special channels by which God has been pleased to make known and convey that grace to us, namely, the Word and the Sacraments. As we have already seen, the necessities of our nature require some definite method whereby the work of Christ in redemption may be revealed and applied to men. The mere objective fact of grace does not insure salvation. It is the work of the Holy Spirit to take the things of Christ and show them to us. The constant appeal of the scripture is to the mind and heart, the will and the affection of men. The errors of the Church cannot, indeed, destroy the fact of grace nor close its primary source; but the channels of grace may be so neglected or perverted that the blessings of salvation will fail to reach those for whom they were intended. Quite early in the history of the Church there is found a tendency to make reservations in the use of the Sacraments, as shown by the rules governing the *catechumeni*. One of the Canons of the Nicaean Council (325) directs that a "hearer," guilty of an open sin, should remain three years longer under instruction; and only then be admitted to Baptism and the devotional services.²² Thus Baptism became the church's approval of the candidate instead of the evidence of God's purpose to cleanse and forgive. As the years passed, the pulpit passed with them, and the altar came into prominence; but it was an altar of sacrifice. When the Council of Trent declared that justification could not be obtained directly by faith, but was to be secured only through the rites of the church, and by their mere performance,²³ it merely affirmed what had long been the practice of the Church.

It may seem contradictory that Rome should emphasize the Sacraments in connection with grace, and yet fail to convey that fact to the believer. But this is not the only contradiction of which Rome is guilty. It is one thing to teach the existence of channels, and another to open them as wide as the love of God provides. "The grace

²² Pressense: Life and Practice in the Early Church.

²³ Canons De Sacramentis, 4 and 8.

of salvation became a thing that was manipulated by external ceremonies, priestly rites, Masses, extreme unction, and manifold ecclesiastical inventions,—all conducted, it must be added, under a system of mercenary extortion and oppression.”²⁴ To the emphasis on the Sacraments was added the prerogatives of the Church in their administration. As a result, the believer was ever kept in spiritual bondage; amid a multiplication of sacraments, he received assurance by none. Even extreme unction, designed to be the final solace of the soul, caused disquietude by its very institution, through fear lest some taint of sin remain unshriven. “All the Sacraments were instituted for the purpose of nourishing faith, and yet so far are they from attaining this object that men are found impious enough to assert that a man ought not to be sure of the remission of sins or of the grace of the Sacraments.”²⁵

4. When the Church interposed its priestly functions between Christ and the penitent, the part of the believer in the reception of grace was reduced to a minimum. Then arose that gross error which ascribes efficacy to the Sacraments themselves, and by their mere performance, without faith as a prerequisite. The fathers of the early Church had been most clear in their assertions of the necessity of faith for a valid use of the Sacraments. Justin Martyr (d. 165), in his account of the Eucharist, says: “No one is allowed to partake but those who believe that the things we teach are true, and who have been washed with the water for the remission of sins, and who are living as Christ has enjoined.”²⁶ Tertullian called Baptism a sealing of faith, “which faith is begun and is commended by the faith of repentance,”²⁷ and, further, the absence of repentance would involve the loss of any grace unrighteously received. Origen declared that not all received salvation from their baptismal washing. “He who has ceased from his sins receives remission in bap-

24 Richard and Painter: *Christian Worship*.

25 Luther: *The Babylonish Captivity*.

26 Apology: I, 95.

27 De paenitentia: 6.

tism. But if any one comes to the font still harboring sin, he obtains no remission of his sins."²⁸ The same general demand for faith is found in connection with the Supper. Irenaeus (cir. 170) says: "Sacrifices do not sanctify a man, for God stands in no need of sacrifice; but it is the conscience of the offerer that sanctifies the sacrifice when it is pure." (IV:18,3.)

The return of the sacerdotal idea in connection with worship inevitably led to special priestly privilege in connection with the Sacraments, and a correspondingly reduced demand for faith on the part of the individual. In particular, the passion for exact definition concerning the details of the presence of Christ in the elements led to extravagant theorizing. The doctrine of the Lord's Supper had received no special discussion; and it was left to scholastic theology and ecclesiastical practice to determine the niceties of the spiritual theory as compared with the realistic. The changes were rung upon the words mystical, transmutation and substance. The Apostolical Constitutions (cir. 375) indicate the trend when it is stated: "Instead of a bloody sacrifice, He has appointed that reasonable and unbloody mystical one of His body and blood, which is performed to represent the death of the Lord by symbols." (VI. 23). From the idea of a mystical sacrifice, it is an easy transition to that of a memorial associated with divine energy. Gregory the Great (d. 604) instituted the sacramental sacrifice for the dead, to shorten the pangs of purgatory. And Masses begin to multiply for general calamities and to subserve private purposes. Thomas Aquinas (d. 1274) taught that grace was truly made to reside in the visible sacraments, not indeed as a complete and abiding entity, but as the passing cause or instrument of a spiritual effect.²⁹ In the contests which followed, the Dominican theory as represented by him generally prevailed. But whether grace abides permanently in the elements, or whether it is communicated to them by the priest's per-

²⁸ In Luc. Hom.: 21.

²⁹ Shed I: 389.

formance, is a matter of little moment in the light of the effect on the faith of the individual. Duns Scotus (d. 1308) says: "A sacrament confers grace from the virtue of the work wrought; so that it is not required that there should be a good motion within, which may deserve grace, but it is sufficient that the recipient should not present an obstacle."³⁰ Faith, indeed, did not drop out of the Roman vocabulary. But it was reduced to a negative attitude of acquiescence. It may be defined as a willingness to let the Church do what it alone can accomplish and when certain material conditions are met. The Church had ceased to treat men as rational beings endowed with moral faculties. A mechanical process had taken the place of the divine economy in the use of the Sacraments. It was all summed up at Trent in Canon VI, "If any man shall say that the sacraments of the new law do not contain the grace which they signify, or do not confer grace upon those who do not oppose an obstacle to it, as if they were only external signs of grace or righteousness received by faith, let him be accursed."

5. Errors come in groups, for they are needed to prop each other up. When the channels of grace were closed and the use of faith became obsolete, it was a logical necessity that a third party be introduced to give potency to the elements. This was furnished by the intention of the officiating priest. And it was even discussed whether it must be an actual intention at the time or whether a habitual intention or disposition would not suffice. Said Thomas Aquinas: "When any one does not intend to confer a sacrament, but to do something derisively, such perversity takes away the verity of the sacrament, especially when he manifests his intention externally. A sportive or jocose intention excludes the primary rectitude of intention, through which a sacrament is accomplished."³¹ Here the Church takes upon itself the omnipotent power to create or destroy the validity of a sacrament. It was declared at Trent: "If

30 Sentences: IV; I, 6.

31 Theol. Sum. III: 64, 10.

any one saith that, in ministers, when they effect and confer the sacraments, there is not required the intention at least of doing what the Church does, let him be anathema" (Canon XI). It is further stated that he should be adjudged as careless about his salvation, who on learning that a priest had absolved him in jest, would not seek another to act in earnest. As a result, not only did the Church assume control over grace, but presumed to defeat the very purpose of Christ. God proposes, but man disposes. The whole plan of salvation was made to depend on the caprice of the priest. Men stood in jeopardy every hour. For how could one be sure of anything connected with personal salvation? And some doctors were shrewd enough to perceive that the Church itself was in jeopardy through this declaration; for the validity of Orders might be involved. Nor can any satisfactory solution be found for this dilemma, except the abandonment of the entire sacramental system of Rome.

IV. THE STATEMENT OF THE CONFESSION.

This rapid survey of conditions as Luther found them, conditions which he at first questioned and against which he finally rebelled, affords some insight into the difficulty of arriving at a true conception of the use of the Sacraments. It is easy to criticize false systems; it is not easy to present a positive substitute which will be truthful, satisfactory and enduring. But the Article under consideration meets those requirements. There is stated, first, the fact of institution which is understood to be by Christ. Then comes a two-fold statement of intention: "to be marks of profession among men," and what is of greater importance, "to be signs and testimonies of the will of God toward us." The purpose follows: "to awaken and confirm faith in those who use them." Then comes the inference: "we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments."

These are the words of Melanchthon. It will be recalled that, when the preparations for the Diet at Augsburg were under way, the Nuernberg Senate declined to receive Luther and to furnish him a safe-conduct. Excommunicated and under the ban of the Empire, Luther was wisely retained at Coburg. He did not see the finished Confession before its presentation to the Emperor. But no better choice could have been made than the selection of Melanchthon, who knew the heart and mind of Luther, who would be true to conviction, and yet who would be moved by a real desire to serve the Church. For the Diet had been called for consultation on the disturbances and dissensions of religion, and was to be carried on in the spirit of "love and kindness," in order that "true religion may be accepted and held by us all, that as we live and serve under one Christ, so we may live in one fellowship, Church and unity."³² But the material of this Article was certainly finished by Luther, who had, the previous year, written the seventeen Schwabach Articles, with some assistance; and a little later, the fifteen Marburg Articles. And the Elector had taken both of these documents with him to Augsburg. Article XIII of the Confession corresponds to Article VIII of the Schwabach series.

But we are not reduced to textual criticism for an understanding of this Article. It is to be interpreted by the constant and reiterated teaching and preaching of Luther on the subject of the Sacraments and the place of faith in religion. And although he, for a time, seemed inclined to include Absolution as a Sacrament, and Melanchthon would have added Ordination also, yet in the Larger Catechism (1529) Luther fixed upon two alone as divinely instituted and truly symbolical in nature. The treatise, "On the Babylonish Captivity of the Church" (1520), which was aimed at the entire sacramental system of the Church, furnishes ample material for the expansion of this brief Article.

As marks of profession among men, the Sacraments

32 K. E. Foerstermann, I: 2-9.

have, first, a Confessional use. Amid all the vagaries of doctrine and practice, the Church has held on to the Sacraments. And even the small group that tends to discard them, believes in their spiritual administration. The Church has remembered Jesus and the offering of his body and blood for sin. Each member confesses his own faith in that offering and recognizes in other believers the fellow-members of His body. As all Israel passed through the sea and all partook of the same spiritual meat and drink, so all of God's people enter and continue in his Kingdom through baptismal water and by the sacramental meal. But there is a further mark of profession here. "Ye do show the Lord's death till he come." To show, is to preach (καταγγέλλω). It is indeed a visible word. The Lord's Supper, in particular, is a declaration of his death. A sacrament must be accounted for. The preaching of the Church has a solid basis of fact. And the great fact of Calvary is recalled, proven and preached by the eating of the bread and the drinking of the cup.

The first part of this Article has been called negative by some, to distinguish it from the second statement. But in our opinion, the mark of a profession is a very positive thing. The Sacraments, rightly administered, become a powerful witness to Christ. There is always educational value in the forms of the Church, when intelligently used. The believer is required to confess Christ before men and this can be done in no better way than by the proper use of the Sacraments. The Latin of the Article (*notae, marks*) conveys the idea of distinctive character or kind; a token, a brand. Luther contended that there could be no communion without a communicant, thus emphasizing the public nature of the Sacrament as against the Private Mass. There is, therefore, an external and confessional use of the Sacraments, which, while not the chief value of them, serves a definite purpose in congregational life.

The second statement concerns the internal, the subjective nature of the Sacraments. They are "signs and

testimonies of the will of God toward us." The significance of this will be understood when we recall the fact that the central principle of Roman Catholic worship is that God must ever be propitiated by sacrifice. The gracious will of God toward us is not published to the worshiper. Instead, the Sacrament of the Altar is offered as a sacrifice by the priest; and the Church becomes the Mediator in place of Christ.³³ The Council of Trent declared: "Forasmuch as in this divine sacrifice which is celebrated in the Mass, that same Christ is contained and immolated in an unbloody manner who once offered himself in a bloody manner on the altar of the cross, the Holy Synod teaches that this sacrifice is propitiatory, and that by means thereof this is effected, that we obtain mercy and find grace in seasonable aid" (22:2). The Roman Church has, therefore, no message of comfort for the people, no declaration of the favor and love of God. Ample testimony to this fact may be found in Luther's personal references to his spiritual experiences. He had been most sincere in purpose when entering the monastery. He had studied faithfully the theological works commended to him, Occam, Biel, and all the rest. He had said his prayers and read his breviary for hours at a time. From all this, Luther had learned two things: that it is the supreme duty to love God, and that it is very difficult to satisfy God on account of his arbitrary demands.³⁴ The beautiful medieval hymns which sang of the grace of God were reduced to figures of speech by the constant sacrifice of the Mass. The only view of grace that Luther had was a favor that man can and must earn by his own endeavor. And at times he felt that he had certainly done enough to win that favor. But he had no assurance of it. "When I was made a Doctor," he said, "I did not yet know the light."³⁵ The impetuous diction of Luther is accounted for not only by an enthusiasm for truth, but also by im-

33 Richard and Painter: *Christian Worship*, 113.

34 Boehmer: *Recent Research*, 77.

35 Weimar Ed., 45:86.

patience over the fact that he had been kept in ignorance, misled, by the Church of which he formed a part. He charged the Church with having done away with all faith, "and with the knowledge and true use, as well of the testament as of the sacrament;" and with having caused "the people of Christ to forget their God for many days."

The words "sign" and "testament" are frequently found in Luther's earlier writings. His own explanation is: "The word we are to understand as being the testament, and the sign as being the sacrament. That is, the elements constitute the sign, the words which accompany them, the testimony of the will of God toward us. What this will is, as revealed in the words of promise, it has been the privilege of the Lutherans to recover and declare anew.

The gracious purpose of the sacraments is "to awaken and confirm faith in those who use them." It is in the very nature of a promise to create expectation. But a promise accompanied by certain signs establishes confidence. Says Luther: "It is easy for any one to understand that two things are necessary at the same time, the promise and the faith. Without a promise, we have nothing to believe; while without faith the promise is useless, since it is through faith that it is established and fulfilled."³⁶ To awaken (*excitandam*), conveys the idea of starting, kindling, arousing. There may be reference here to the beginnings of faith in Baptism. The Apology, which is the best commentary on the Confession, says: "The external signs were instituted to move our hearts, namely, both by the word and the external signs, to believe, when we are baptized, and when we receive the Lord's body, that God will be truly merciful to us, through Christ." The little phrase, "for you," taken from the words of the institution, is frequently set forth as a promise on which faith may take hold. In Grotius' Defence (died 1645), there is a study of the Greek prepositions to prove the substitution of Christ for the sin-

36 Babylonish Captivity.

ner, that had not Christ died, death would have been visited upon us.³⁷

The inference is that the Sacraments must be so used as to add faith in the promises which are offered and set forth. This is the climax of the Article. Here Luther has dealt his hardest blows. For the whole sacrificial system of the Church was entrenched behind the *ex opere operato* doctrine; that is, that the efficacy of the Sacraments lay in the mere performance of them. In reply to Eck, who taught that the Sacraments of the new law effect what they signify, Luther declared (1518): "The Sacraments of the new law do not effect the grace which they signify, but faith is required prior to the Sacraments. Moreover, faith is grace. Therefore grace always precedes the Sacraments, according to the well-known saying, Not the sacrament, but faith in the sacrament justifies; and as Augustine says, Not because a work is done, but because faith is exercised."³⁸ It is needless to multiply references, for Luther's works abound with illustrations of the position of this Article. We add a simple statement from the Apology: "The proper use of the Sacraments requires faith to believe the divine promises and receive the promised grace which is offered through the Sacraments and the word."

Luther's contention for this truth was not the strife of one scholastic against another; it was a vital matter with him; the outgrowth of dire experience. He had used the Sacraments both as worshiper and priest; a worshiper idly watching a performance which made no demand on his faith; a priest pretending to offer up Christ again and again to appease the wrath of God. It is not possible to trace fully his path of departure. Certain marginal notes in the works of Augustine, written 1508, begin to show a break with tradition.³⁹ But the steps that can be traced are marked by an enthusiasm for the word of God. And the whole Reformation was bound

37 Trans. Rev. F. H. Foster, *Bibliotheca Sacra*, XXXVI.

38 Jena Ed. I:34.

39 Boehmer: 49.

up in Thesis 62: "The true treasure of the Church is the Holy Gospel of the glory and grace of God." The recognition of the authority of the Bible inevitably resulted in the restoration of faith to its proper place in securing justification and, consequently, in the use of the Sacraments.

The condemnatory conclusion did not form a part of this Article either in the Latin or German, as the Confession was read and delivered.⁴⁰ It appeared in later editions and is a valuable addition. It singles out for specific attack the infamous *ex opere operato* doctrine; that is, justification by the outward act. And it further defines the promise to be believed as the forgiveness of sins.

The Committee of Fourteen, appointed by the Emperor to reconcile the differences between the Lutheran and Catholic presentation, reported agreement on this Article. This will seem surprising. It is to be noted, however, that there was general agreement on the doctrinal Articles. Disagreement came over practical matters, having to do with the life and government of the Church, where lay the real power of Rome. But the agreement was such only in name. For the Article is capable of both a Protestant and a Catholic interpretation. In light of the abuses we have noted, it is a rather mild statement. But it must be considered as expanded in the Apology and the whole body of Reformation literature. Furthermore, it was not intended to be argumentative. John Eck had gone to Augsburg with 404 articles, aimed at statements drawn indiscriminately from the writings of Luther, Zwingli, Melanchthon, Carlstadt and others, which articles he offered to defend. To avoid useless and prolonged theological debate, the Elector of Saxony determined that a confession of faith would be the wisest procedure. Accordingly, the Article states merely what the churches "with common consent do teach." This move secured also the united action of all the Evangelical Princes and Estates, which could not

⁴⁰ Richard: Confessional History, 114.

have been done by a separate refutation of the articles of Eck. From our view-point, there are some things we should like to see in the Confession, which are omitted. But it must be considered as a place at which the Church had arrived in its long journey toward the full realization of evangelical truth. It is also the starting point of all other Protestant Confessions, which, in so far as they treat merely of the use of the Sacraments, are in substantial agreement with this Article.

We have said that a confessional statement is required to be truthful, satisfying and enduring. Article XIII is truthful because scriptural. It combines the several biblical passages which refer to Baptism and the Lord's Supper into a few simple sentences which will stand the test of the most searching exegesis. It is satisfying because in practical applications and through personal experience, it brings peace to the soul. It is enduring because it avoids foolish questions and vain babblings, setting forth the great principle of faith in the finished work of God. The soul in its search after something visible, tangible, and symbolical in religion, something to strengthen faith, to give assurance, to convey grace, stands at last before the font of baptismal water and the altar with its consecrated elements, in the Church of the living God, confessing and believing, "for me;" for "Thy Word is Truth." "To Him be glory and majesty, dominion and power, both now and ever." Amen.

Palmyra, Pa.

ARTICLE II.

AN INTERESTING CHARGE AGAINST LUTHER.

BY PROFESSOR J. A. FAULKNER.

In this *Quarterly* for July, 1924, I was given the privilege of canvassing as impartially as I could some of the charges against Luther as to "lying" (die Lüge). I considered the following specifications: (1) Bernard's confessions as to worthlessness of his monastic vows. (2) His admission that monastic rule may be dispensed. (3) Francis of Assisi and his Rule. (4) Absolution formula. (5) Hilarion in the face of death. (6) Pope not under obedience to law of God (canon law). (7) The married cannot serve God (canon law). (8) Pope need not obey councils (canon law). (9) Pope not judged by any but can judge all (canon law). (10) Paul's word about having kingdom of God in power, not word. (11) Use of word allein in translation of Rom. 3, 28. (12) Pope acknowledged and yet called antichrist. (13) Contradiction in letter to emperor and to Spalatin. (14) Predating a declaration or letter-preface. (15) Assuming papal belief of 1518 and bull of 1520 not genuine when he believed them genuine.¹ But several charges under the same head yet remain. Outside of the case of Huss we shall consider only one here, or one that has two sides, both important.

In his great book on Luther (ed. 1) Denifle says that the Reformer represents the Council of Constance as wanting Huss to confess that even if the pope were a scoundrel yet he is holy and cannot err, that this is an

1 Those who keep their *Quarterlies* or desire to verify references will be thankful for important corrections in July '24 article, as follows: P. 351, l. 12, for over-spread read over-pressed. P. 352, note 5, close with i. 49; note 6, add, in Denifle, 2 Aufl. i. 50 Anm. 1; note 7, add, 634, and 586, 646. P. 353: there is no note 9; note 10, add, 1810, p. 197 (on Gal. 2.18). P. 365, note 31, l. 1, between Für and wider insert Luther. Absence from home prevented attention to proof.

Article of Faith, which shows Luther to be either an ignoramus or a liar.² In his postscript to his edition of the Letters of Huss,³ Luther says that every conscientious man must say that an excellent and great spirit was in Huss. He taught Christianity, suffered humbly, and if he was a heretic—there was never a good Christian on earth. He did nothing worse than to teach that if the pope is not a pious man he is not head of the church. The Council did not like that. They would want him to say that even if the pope is a bad man, it is an Article of Faith and that he is holy and cannot err. In that case Huss could be freed. It is a hypothetical case. Luther does not mean to say that actually the Council demanded of Huss to say that a scoundrel-pope was yet a true pope, but since Huss really did say at the Council that a pope in mortal sin was invalid as pope and was condemned for saying it, then (infers Luther) the Council in order to free him must have desired him to say that even a bad pope is holy and cannot err. Luther is not giving an historical fact, but proceeds from inference or hypothesis. I feel that W. Köhler is perfectly justified in saying that you could with equal justice call a preacher or teacher a "liar" if to explain the Worms speech of Luther he should say, "If Luther had said, Yes, I will recant, burn all my books, penitently return to the bosom of my church, that would have suited the gentlemen at the Reichstag."⁴

Another "lie" is Luther's representation of Roman division of the Christian life into the perfect (monastic) and the imperfect (in "the world"). I would not deny that there were exaggerations in Luther's fierce reactions against monasticism, but we must be fair to him as well as to monks. And one does not need much knowledge of Church History to know that Luther was essentially right here. In fact it is the A B C of Catholicism that the truly religious life is that under vows, so much so that those thus yoked are the "religious,"

2 Denifle, *Luther*, ed. 1, I. 314.

3 Erl. Ausg. of Luther's Works 65, 77 ff.

4 *Luther und die Lüge*, 1912, 62.

the rest being of the world. This does not mean that all baptized are not Christians and will not be saved if they are not burdened with unrepented moral sin. It means simply that they are of the ordinary or imperfect class. Nor does it mean that monks are all of the same fineness of character and spiritual stature, but that they are as such religiously and officially perfect. Thomas Aquinas says: "The state of religion, as a whole burnt offering, by which one offers himself wholly to God, is integrated by the three vows, obedience, chastity and poverty, and in these vows the perfection of religion consists."⁵ Of course he is not contrasting monks with world's people; the latter were not in religion at all. But he does associate perfection with the vows, and not with the outside saint; and tho the monk may not be innerly perfect as saint, his life in the phraseology of Thomas, is an "exercise of perfection," it "tends to the strength (or virtue) of perfection," its profession is "to avow the religion of perfection," and its state is the "state of perfection." "For the state of perfection is demanded the obligation to that which belongs to perfection, and this comes by the vow."

But another order belonged also to the state of perfection, that of bishop, including the pope. And this not because the bishop has taken say the vow of chastity and obedience (to the pope), but solely because his office gives him divine gifts to communicate. The state of perfection of the monk is that he is actually seeking perfection in the way of Mt. 19:21, that of the prelate is because he has something to give, according to John 21:15, such as orders for the clergy and numerous blessings for the church. Both monk and prelate have perfection in common in that they have (1) distinct works of perfection to perform, (2) a permanent obligation, and (3) a solemn dedication. All he has of these three things he gets from the bishop. Mausbach says the reason why the clergyman or parson (Pfarrer) is not included is because he has no irrevocable obligation to the works and

5 *Summa Theol.*, sec. sec. q. 186, art. 7.

offerings of the care of the souls, and the priest because as such he has not taken any distinct external duties of perfection. In the West this distinction between bishop and priest was tending to be obliterated, because the priest took a distinct duty thro the votum (implicitum) continentiae. But Thomas Aquinas was anxious to keep up the authority of the Pseudo-Areopagite, who, in conformity with the general tendency of the East, placed bishops and monks together.⁶ Just as today in the Greek Church lower clergy can marry, priests cannot.

Now since monks were always nearer to the people than prelates, and could always be recruited from them, practically they were the only state of perfection of which the people knew. Luther therefore was right in claiming that Rome in effect divided Christians into two classes, perfect and imperfect, if you interpret him not with minute precision but with popular accuracy. This does not mean—and Luther did not say that it did—that the estate say of a mechanic was sinful, for all Christendom was built on the supposition of the legitimacy of worldly occupations. Nicholas de Clémanges complained that the begging friars “emptied by comparison all other estates of every perfection,” and Bernard of Clairvaux called monasticism the pre-eminent thing among all kinds of human life. Nor does Grisar contradict this when he gives the most favorable turn possible to his own monastic estate in saying: “The estate of perfection only wants to say that people in the (monastic) orders build themselves on this path as the one that leads the most certainly to their object, perfection, not that they possess perfection or alone possess it.”⁷ In all Catholicism, however, East and West, there is a duality of Christian life or estate, separated by a deep cleft, that of the monk and that of the common man; or rather Scheel is right when he says that at bottom there is in

6 Art. Vollkommenheit, in *Kirchenlexicon (katholischen)*, 2 Aufl. vol. 12, 1078-9.

7 H. Grisar, *S. J. Luther*, II. 480 (Freiburg im B. 1911).

Catholicism only one life-ideal, the life of the monk. Every other life is only a compromise necessitated by hard reality, and thus conceded by the church.⁸

Denifle is mistaken in saying (*Luther*, 2 Aufl, I. i. 187) that Luther intended to burden Catholicism with the idea that all in monk's estate were really perfect. All he meant was that the estate was according to Catholicism perfect, not necessarily all the persons. It was the way to perfection and the best way.⁹

Fierce attacks have come to Luther on account of the so-called monk's baptism. That is, as baptism washes away the stains of sin, so Luther claimed that the Roman authorities taught that this was done by entrance into the cloister or taking the vows, so that monasticism really took the honor ascribed to baptism and faith in the New Testament. This seemed to be making monkery (I use the word with perfect respect, simply for variety) a kind of sacrament, and has aroused much ire, because the Church teaches that sins are remitted first by baptism in the case of infants and second by the sacrament of penance in the case of baptized adults. But a church can either wittingly or unwittingly so highly esteem and praise a man-made institution that it is made a kind of an idol, takes the place of Christianity and its sacraments, and the church thus becomes a traitor to Christ. He who by plain speaking is bold enough to call the attention of the church to this, bring her back to first principles, tell her what the developments she has allowed really mean, is her friend and not her enemy. Luther was the first to do this in regard to monkery, and with the necessary frankness in regard to other abuses. Perhaps he was sometimes to our polite age brutal in not mincing words, but he could fairly say with Paul, Have I become your enemy because I have told you the truth? The Roman is not the only church which has left apostolic principles, and Luther not the only reformer who

⁸ Supp. Bd. 2 of Braunschweiger Ausg. of Luther's Works, pp. 64 ff.

⁹ See passages quoted by Köhler, p. 79.

was thought or is thought extreme and uncharitable in characterizing declensions from Christian faith and practice. In *Modernism and the Christian Faith* (2 ed. 1922) this writer tried rather to imitate Melancthon than Luther; but this is not saying that there is not a place and a divine place for the outspokenness of Paul, that the mediation of a Peter must occasionally stand aside for the Epistle to the Galatians, even if a reformer whose name is not Luther calls Ananias a whited wall and rebukes a beloved and equally divinely called apostle and friend (Acts 23:3; Gal. 2:11).

Luther says it is godless and judaizing to take the monastic vow in order to become good and blessed or saved by this kind of life, or thus to get rid or wipe away sin, and he asks whether such an intention does not really blaspheme and deny the faith.¹⁰ Here the point is that the monkish life by its asceticisms and other virtues wins such merits before God that it serves to wipe away the temporal punishments of sin, and thus reacts practically if not in theory to wipe away sins themselves, that is, their guilt and punishment. If so, it is in a real sense a kind of baptism.

Well, Roman authorities seem to cover this ground. I avail myself of quotations by Luther experts, who like myself write not at all as apologists but in the scientific interest of truth alone, and who are ready to criticize Luther whenever he deserves it. Because we build not on Luther or Calvin or Wesley but on the Chief Corner Stone. "You must enter a monk's order out of regard to greater merit and reward. For a monk acquires greater merit by a work than one who remains in the world who does the same work."¹¹ "It is a greater merit," says Bernard, "to do a good thing in virtue of monk's vow than without the vow." "To be called into monkery means to be called back from the gates of hell, to be led to the gates of paradise." "Holy monkery is figuratively represented by that ladder which Jacob saw, Gen.

10 Weim. Ausg. of his Works, 8. 595.

11 *Rosarium*, quoted by Scheel.

23, standing on the earth, but its top reaching into heaven." Here monasticism takes the place in a sense of the sacrament of penance, or rather it is a kind of sacrament, just as the old enthusiasts who first as martyr-confessors forgave sin,¹² and then as holy hermits did the same, because they were looked upon as special possessors of the Spirit.¹³ The church was able with the wonderful tact of Catholicism to legitimate this or turn it into her own channels by ecclesiasticizing monasticism, making monks priests and her own best troops.

In his Explanation of the 8th of his 95 Theses Luther says: "The canons (as to penance, etc.) cease when a penitent layman changes his status, as into priesthood, or as priest into a bishop or into a monk. And this ceasing has to do with this life, and does not stop in the change of death. What more absurd?" Köhler refers to the appropriate canon for the first part of the statement and quotes St. Thomas of Aquino as advising a wife murderer to go into a monastery because he can there better and easier do penance than by publicly doing it in the world.¹⁴ Of course this refers to the wiping out the punishment of the sin not the sin itself, but the whole history of monasticism implies as a background of the advice that the forgiveness of sin can there be "better and easier" obtained. This is as good as confessed by Schatzgeyr, an early opponent of Luther, who found fault with him on this very matter. He says: "Those who take the vows seek none the less—tho they do not receive in monasticism the first justification which lifts one in a state of grace—a more comprehensive justification, namely that spoken of in the Book of Rev., He that is just will become still farther justified."¹⁵ There is no pertinence in Schatzgeyr's remark unless the monk had a better chance for forgiveness, a "larger justification" than that which comes thro baptism or priestly

12 See Faulkner, *Cyprian*, 1906, p. 79.

13 See Holl, *Enthusiasmus und Bussgewalt*, 1898, 263 f.

14 Köhler, *Luther's 95 Thesen samt seinen Resolutionen*, u. s. w. 1903, p. 33 and n. 1.

15 Quoted by Scheel, p. 119.

absolution. Scheel also brings forward Lambert of Avignon as remarking on the privilege of the Order of St. Francis to be able on the festival of St. Francis to free all souls of the brothers, friends and benefactors of the order from purgatory. This makes Jacob Ziegler say that the "priests have added a new sacrament to the seven, that is, the Franciscan order, which like baptism promises loosing from all sin."¹⁶ And the old *Lavacrum conscientiae* says: "And when such an one after a canonically professed vow lives only two or three days, he has broken up a purgatory of a thousand years and over." That means that monasticism as such has special worth in the salvation process, that is, it is a kind of sacrament. Really Luther was right. "For if a man is able straightway," says Thomas again, "to make satisfaction for his sins, how much rather it satisfies for all sins when anyone totally gives himself over to divine duties (or services, officis) by entering religion (becoming a monk), which does away with every kind of satisfaction." While the Aquinate here has no intention of course of doing away sacraments of baptism and penance he yet ascribes to monkery a saving power ("satisfaction") which the world's Christian by any good works does not and cannot possess. It was the sacramentalizing of monkery. Denifle emphasizes "full devotion to God" as the decisive element in the effect of monasticism. Of course the pious like Bernard emphasized that, but if you have read Erasmus' scorching words about the trapping of candidates for that holy institution you will see that there was something besides völligen Hingabe an Gott behind that beloved institution of Catholicism.

Luther refers to "monk's baptism" in ways that make one feel that it was taken for granted by everyone. "When I took the profession (assumed the monk's vows) I was congratulated by prior, assembly and father confessor that I was now as an innocent child, as clean as when I came out of baptism."¹⁷ In his book *To the*

16 Quoted by Köhler, *Luther und die Lüge*, 83-84 note.

17 Erl. Ausg. 31. 278 (1533).

Christian Nobility he says that the monk's vow is looked upon as more than the baptismal vow, but what the fruit of that vow is, he says we can see, hear, read and experience daily more and more.¹⁸ In his Short Answer to Duke George he says that during his monkish days a visit was made to a Franciscan cloister at Arnstadt where the Barefoot friar Heinrich Kühne had praised the monastic life as "this baptism," and that one who made the decision was as clean as tho he came out of baptism, and that whenever the monk renewed the decision he always got new baptism and innocence. We young monks sat and opened our mouths and noses, and smacked at the thought of such a comforting speech of our holy monkery. And this opinion is common with the monks.¹⁹ The good Catholic mediaeval tract *Lavacrum conscientiae* anticipates Luther here. It says that the doctrine of the monk's baptism was taught by all the doctors (*secundum omnes doctores*).

It goes without saying that we should not press the "all" (*omnes*) in Luther or anyone else. The former especially wrote rapidly, on the spur of the moment, and at times impressionistically, and tho he gave up all for the truth as he understood it did not write with modern scientific accuracy, as becomes a present day college professor. (Tho much reading of the writings of college professors in the domain of history makes me feel that they cannot throw many stones at Luther!) He himself speaks of using synecdoche: "a common way of speaking and a peculiarity of Scripture, when one ascribes one thing to the common and to the whole heap, tho it only has to do with certain among them."²⁰

Denifle concedes the use of the word and idea, monk's baptism, but he says it means not what Luther thinks, but devotion to God, loving God above all, above the dearest thing, particularly above one's own will, which devotion wipes away sin and punishment.²¹ Well, gentle reader, judge for yourself. The good Dominican,

18 Weim Augs. 6. 440 (1520).

19 Erl. Augs. 31. 280 (1533).

20 Erl. Augs. 2 Aufl. 10. 44 f. quoted by Köhler.

21 Denifle, *lib. cit.* 2 Aufl. 222.

whom Denifle himself approves, Marcus von Weida, says (1501):

When we say, Thy will be done, we (monks) give up and resign our own free will. Who does that can do nothing more acceptable to God. For this reason the holy teacher Thomas concludes that all who from right thought take upon themselves a spiritual monastic life, when they do obedience (take the vow), they deserve the full forgiveness of all their sins, are free from pain and guilt, and are regarded equally by God and the church as tho they now went from the sacrament of holy baptism. . . . (For this renunciation) God gives them the grace that they are cleansed from all sin and are looked upon as an innocent child that has just been lifted out of baptism (lifted after immersion in the font).²²

Here a condition is mentioned, giving up the will. But that condition is presupposed and involved in giving up normal life for monastic, which Luther and everyone else took for granted (tho how many profited by it read contemporary Catholic testimonies), and that taking the vow was called baptism and did what baptism did. That is what Marcus von Weida says and that is what Luther says, and Scheel thinks the words sound almost like a stereotyped expression. But did not the professed go to confession and receive absolution? Of course, and so did everybody else. But it was not the confession, not the good will, not the sweetest resignation, of the world's saint, but the actual taking the vows and disappearing behind the closed doors. The vow crowned everything, it *was* everything, it was really, tho not by dogmatic intention, the Eighth Sacrament. The past is blotted out forever. The Recording Angel opens a new book for the monk, and for him only (so Cardinal Cajetan). "Monks need not get a Jubilee Indulgence," says a good Roman authority, "for they have a perfect Indulgence all the time whenever they want it . . . Blessed are ye, my brothers, who day and night dwell in the house of the Lord."

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22 Quoted by Köhler, 89 f. and by others.

ARTICLE III.

COMMON LINES OF DEVELOPMENT IN THE
PROTESTANT WORLD OF TO-DAY.

BY LICENTIATE E. STANGE, LEIPSIG.

TRANSLATED BY REV. FRITZ O. EVERS, OF PHILADELPHIA.

Humanity is still floundering about. Century old order is being overthrown. The world shows the signs of a feverish condition.

Experience proves that such moments in history are fraught with weighty consequences: while the contemporary will view them as chaos, posterity will recognize in them the germs of far-reaching later developments. The new does not always enter according to a well-defined program, but frequently it will begin with a slow, gradual shifting of the thoughts and actions of men, and only after decades will it become apparent that something entirely new has come to pass.

Such periods, therefore, demand most careful attention. The attempt must be made to segregate within such confusion the decisive lines of development and to examine them in the light of the eternal Gospel.

This undertaking is, perhaps, more difficult today than ever before. The ties between the various cultural spheres of humanity are to a large degree still severed. We have less insight today than in former times into the life of other peoples, and yet we dare not deceive ourselves concerning the fact that within the Protestant world of today there is developing a far-spread movement towards unity, the importance of which can hardly be underestimated.

Only to a very slight extent can material for such an investigation be gained from literary sources. It is here especially where immediate personal impressions are indispensable, since observation is focused upon things in the making. The following deductions are, therefore,

based upon extended travels through foreign lands, which took the writer in the course of the past few years from Finland and the Baltic States down to French Switzerland and from Denmark to Kaernthen, and also to Holland and England. In this way contact was established with almost the entire Protestantism of Europe. In addition a series of international Christian conferences,—such as the annual session of the World Commission of the Y. M. C. A., the Lutheran World Conference, and the deliberations of the International Committee of the Stockholm World Conference on Life and Work,—provided many opportunities of direct exchange of views with Protestant leaders from all over the world, thereby broadening one's outlook upon events beyond the boundaries of Europe. It is patent nevertheless that the writing of this article is a venture and must be tackled courageously rather than by exhaustive investigation.

While laying special stress on the trends which are common to the Protestant of today and significant of it, we wish, however, to state emphatically that the *peculiar national trends* even outside of Germany are as much in evidence today within the Protestant church as ever. We refer to such occurrences as the revivification of Catholizing tendencies within the Anglican church of England which find expression in a work under the enticing title "The Return to Christianity," calling, however, for a return to Medieval times,—also to the very peculiar absorption of Pietism in the Church of Sweden by pro-state-church tendencies, going on at the present time. These events are as much deserving of special study in their importance as peculiar movements on German soil. We shall consider them, however, as outside the scope of this discussion, and shall assume a familiarity with the various phases of German Protestantism on the part of the reader, and in turning our attention upon the whole of Protestantism outside of Germany we shall refer to them occasionally for purposes of comparison only.

Even here degrees of intensity and importance in the several trends must not be overlooked. Often they have, of course, been caused by external factors, as for instance,—to start out at a given point,—*by the tactics of Rome towards Protestantism*. Here, as soon as the German border is passed, at once a clearly designated territory is discerned in which the Catholicism of Rome today pursues a planful attack and has already succeeded to some extent in forcing Protestantism to take the defensive. The entire Germanic north, namely the Scandinavian countries and Germany, Holland and German Switzerland, and also the Baltic states extending north as far as Finland, are affected by this movement, while it loses significance in the British Isles and seems of less importance in the rest of the Protestant world. The significance of this is, however: that here there is a territory that corresponds to those countries where Evangelical church-life constitutes an entity within the particular country and assumes the character of a national church. Perhaps it has been a correct observation on the part of Rome, that where no strong Protestant churches of different denominations existed alongside of each other, (as they do in England), or where there was no absolute free-church development of church-life, (as we have it in America), Protestantism has lost some of its energy and force and the vitality of the churches has been impaired by the enormous encumbrance of indifferent members. Be it as it may,—it is a fact that reports from all parts of the territory described above agree to the existence of a well-planned advance of Rome, which cleverly uses every political opportunity, as evidenced by the constitution of an archbishop at Riga, the ostentatious trip of the Papal Delegate through Sweden, the clever exploitation of the political situation in Holland, and a hundred similar acts. We shall not dwell upon these matters at length now, since they constitute events which are still outside the realm of Protestantism as a whole, but we should bear in mind that the field of activity of the present Roman propaganda coincides with

a like defined territory within Protestantism. Within this territory at the present time doubtlessly fundamental changes of the church are taking place—as we in Germany can most clearly discern—which, however, are paralleled all around us despite all their national peculiarities of development, namely *the breaking through of the new form of the self-asserting congregation within the old state churches of national character whose membership grew with the increase in population.*

The first of these movements which are now characteristic of Protestantism as a whole at the present time bears no direct reference to this propaganda of Rome but becomes very significant in view of it. I refer to *the strikingly strong tendency toward union.* This appears more clearly than anywhere else in the field of Anglo-Saxon Protestantism. Just as the overwhelming majority of the North-American churches united in a formation of a Federal Council and acts in unison in certain matters, so also in 1920 did the Lambeth-Conference of all the Anglican bishops on earth issue a "Call to all the Christian people" for union. It did not stop with this call. In a Christmas letter of 1923 sent by the archbishop of Canterbury to the archbishops of the Anglican churches on earth important results of the efforts for union are already enumerated. In the first place in England itself extensive official discussions have taken place between the Anglicans and the English United Free Churches. A Final decision has not yet been arrived at, but already the question of ordination comes into the foreground as the final decisive issue, while other deep-going differences seem to be in evidence. The same is true of the discussions concerning union between the Australian churches. Here, where the membership of the Free Church is about equal to that of the Anglican, the Free-churchers—according to a report before me by the Bishop of Willochra—even went as far as to accept the office of bishop alongside of the presbyteriat for a future united church, with the proviso, however, that no re-

ordination of the ministers of the Free Church already ordained should be required. It is interesting to note, that the Anglican bishop remarks with reference to this point, that, if necessary, the bishops of the Lambeth Conference would be willing to submit to a reconstruction, if such a course would serve to allay the minds. For the present apparently this obstacle cannot be overcome and they limit themselves to intensive co-operation in certain matters. Accordingly at the great British Conference for Life and Work which took place at Birmingham in April, 1923, unified co-operation on the part of all English ecclesiastical bodies, all of which were officially represented in a measure heretofore unknown, was in evidence.

It should also be mentioned in this connection that the Archbishop of Canterbury claims as one of the results of the Call of the Lambeth Conference the relation established upon the occasion of the consecration of the Bishop of Upsala in September, 1920, between the Swedish Church and the Anglican Church. The Call was not unanswered also on the part of the Greek-Orthodox Church. The validity of the episcopal consecration seems to have been fully recognized between them.

The Archbishop refers at length to the discussions which were had at Brussels between Anglican representatives and Catholic priests and which were conducted not by his direction, but with his knowledge. Considerable comment was called forth on both sides by this meeting. It has apparently proved abortive, especially in the light of the pastoral letter of Cardinal Mercier, dated January 19, 1924, which constitutes a much more spirited answer to the matter-of-fact statement of the Anglican Archbishop. Alone the word "re-union" seems unacceptable to the Catholics, since only a return to the Roman church can be considered.

These movements find their parallel in the formation of the Deutscher Evangelischer Kirchenbund, the World Conferences of Lutherans and Presbyterians, and none the less in the endeavors for union among the divided

Methodists. Of greater significance, however, than any results of all these efforts, are to us the underlying inner tendencies. The Christmas-letter of Archbishop Randall Cantuar above referred to dwells on the subject as follows: "With all that is astir in the world today, there may be some who think that we are devoting too much time and effort to questions of reunion within the Church of Christ. To us it seems certain that upon the Church of Christ must rest a chief responsibility for every forward step that can be taken towards the healing and the bettering of a distracted world. If the Church is to fulfill such a function in the world, its effect is infinitely weakened so long as it is obliged to go forward in scattered and independent detachments, and not as one body. It is in simple and whole-hearted reliance upon the guidance of God the Holy Spirit that we are emboldened to nourish hope and to shape resolve. The vision which our Lord, as we believe, has set before us points the road of reunion. The road may be short, but we believe it will be sure."

With this utterance in fact the decisive nerve of present-day tendencies within Anglo-Saxon Protestantism and even beyond has been touched. One recognized it even more clearly when comparing the statement of the Augustana as to reunion: "For this is sufficient for a true unity of the Christian Church, that there be harmony in preaching the Gospel in its pure conception and the administration of the sacraments in accordance with the Word of God. *And it is not necessary for true union of the Christian Church, that there be observed everywhere uniform ceremonies, instituted by man.*"

The motivation of the Anglican Archbishop places the attempts at unification into an inner relationship to the second great trend which is characteristic of all Protestantism today. These are *the social tendencies* in the broadest sense of the word, from the erection of the "family of nations" down to practical Christianity within the circle of the family, etc.

It is almost impossible to give the reader an insight into the force of these present tendencies, and to what degree they are about to cause a reconstitution of Christianity as sprung from the Reformation. We meet them, for example, in the great Anglo-Saxon organizations for young men and young women, kindled especially by the unbounded relief-work of the Y. M. C. A. on the battle-fields and in prison camps similar to the student service of our own German Christian Student Movement and the war-work of our Young Men's Associations. While, however, our German organizations in large measure reduced their social activities at the end of the war,—conscious not lastly of an inner jeopardizing of the Christianity of the Reformation by a one-sided stressing of social organization—the Anglo-Saxon circles have changed their war-activities into an extensive peace program. Under the rather unhappily chosen emblem of the red triangle the Anglo-Saxon Y. M. C. A. is today known by and famous in the entire extra-Germanic world as a strong factor of social activity. One may read for example in Michaelis' "Weltreisedenken," how far these influences are being felt in the Far East. They also find expression in strong pacifistic tendencies. And if recently even within the strongly nationalistic French Protestantism a surprising reversal to pacifism becomes apparent, this is closely related to that general tendency of Protestantism. That not alone in Anglo-Saxon circles such a tendency may be found, is proved by the Upsala plan for a World Conference on Life and Work, which is to be realized in August, 1925, with the participation of almost all of the Christian churches of the world with the exception of the Roman church, and which endeavors to treat the social problems of Christianity, consciously relegating all questions of faith and order. The zeal with which especially the Americans and the Englishmen are going ahead with preparations for this work proves the extent to which they recognize in this undertaking a timely task.

We gained an exceptionally intimate insight into the

inner motives of the movement from our attendance at the above mentioned Conference on Christian Politics, Economics and Citizenship (abbreviated in English Style COPEC) which was held at Birmingham in April, 1923. It was a model of thorough organization. For three years the Committee in charge of preparations had distributed throughout the country over 250,000 very clearly worded questionnaires, which had been perused by small study groups together with designed literature. The results of their deliberations were recorded by special committees in twelve separate reports. Already weeks prior to our departure from Germany these printed reports were received by us. Each one of these reports represents a volume of two or three thousand pages. Sufficient time was thereby given to prepare for the discussions of the conference. The material submitted in these reports comprised the following twelve subjects:

1. The Nature of God and His purpose with the world.
2. Property and Industries.
3. Education.
4. The Home.
5. Amusements.
6. The social task of the Church.
7. Beacon lights of History upon the social effects of Christianity.
8. Treatment of Crime.
9. Politics and Citizenship.
10. International Relations.
11. Relation of the Sexes.
12. Christianity and War.

Laymen and women were well represented on the commissions which compiled the reports. Obviously clergymen of all denominations were not missing. Even some Catholic priests and Jesuits were represented, who, however, signed with a reservation as to their submission to the Catholic dogma. Nevertheless it was remarkable and something entirely new to English life, how open-

mindedly the various churches co-operated. It was only possible in a Conference of not less than 1500 official representatives by extraordinary business-like procedure to work through this enormous amount of material. There were no papers presented, but only a brief introduction and conclusion to the discussions was given. Lutheran thoroughness might have taken exception to the number in which resolutions were arrived at. Nevertheless the all-comprising printed record of proceedings offered a reliable source of information. For the utilization of the discussions not only a permanent commission was created, but it was also intended to hold regional meetings in all provinces of the country. In this way the question will occupy the English public for months to come, even after the exceptionally keen attention accorded to the Conference.

Perhaps the whole undertaking can best be compared with what Stoecker attempted with his *Evangelisch-Soziale Kongress* in the nineties, which, however, was partly frustrated by the division of the congress and the warning decree (*Bremserlasse*) of the church authorities. Yet this present movement as compared to the latter attempt takes on a peculiar different complexion. It is not an easy thing for us to wholly enter upon the Anglo-Saxon state of mind. They have won the war and more than ever the world is at their feet. Hence it disturbs them that there still remain in this world such strong disturbing factors between the nations and also in the social life of their own people. An Augustean era under the leadership of England is about to appear. To permeate it with the forces of Christianity and thereby to conquer for the Church anew a culturally dominating position within an essentially unified humanity similar to that in medieval times, to them seems to be the great task of the twentieth century.

It is, however, not only a particular national, but also a peculiar religious conception, which lies at the basis of this emphasis upon the social question. It is supported by the conviction that Christianity within conceivable

time must succeed in erecting the Kingdom of God on earth. It would be a mistake to call this conception off-hand an evolutionistic one in the sense of modern ideas of world-reform. All English Christians who are in any way to be taken seriously, do vigorously emphasize the importance of the super-natural, which means the grace of God in the accomplishment of this task. But one could coin for this the term: religious evolutionism, for the logical completion of Christian development within this present aeon appears to be fully self-evident. During the eight days of the Conference not once did we hear a word with eschatological flavor from even the most earnest speakers. The conception of Holy Scriptures that the development of this world approaching the end is not at all to be an upward one, but rather an intensification of the good as well as the evil, has become entirely foreign to the Anglo-Saxon. It may have a greater appeal with a conquered nation than with a victorious one. Or do we have here rather one-sided Calvinistic influences endeavoring to transfer the erection of the Civitas Dei on earth to the largest possible sphere of action?

At all events it must be inferred from these last statements that Lutheranism throughout the world dare not remain indifferent to these present all-powerful tendencies, but that we must do all in our power to clarify our vision of the Scriptural tension, through which the Kingdom of God on earth is passing. This also applies especially in view of the meeting at Stockholm. It will not be easy, but it must be attempted to bring out in sharp relief as against these Anglo-Saxon tendencies the one-sidedness of their conception, even if it means the destruction of the fiction that it were possible to discuss Life and Work without reference to Faith and Order.

Though we were just discussing Anglo-Saxon tendencies, it cannot be concealed that the same are to be found also elsewhere, especially in the Scandinavian north. The danger is not negligible of the other new nationally-orientated churches of the smaller states of Eastern Europe following a like trend. As against all

this it is the cause for great hope that similar to developments in Germany also in a number of the surrounding churches there appears a new spiritual awakening of the young generation of theologians to the Evangelical experience of a living Christian faith. I found this among Finnish students as well as among young Baltic theologians. We see it in Denmark and in Sweden and believe that it is largely due to the influence of Christian Student Movements within the church. Even at the English Conference we met with it frequently from within the ranks of young theologians. Significant of it is a new seriousness towards responsibility and a stronger consciousness of their mission, which at the same time joins itself with a strong longing for a pure spiritual leadership. In this connection it is interesting to observe that the influences of the latest irrational theology of Germany begin to appear now even beyond the confines of our boundaries. Much was said about Heim, Barth, Otto, as well as about the Evangelical youth movement of Germany even in young theological circles of England.

This latter development can as yet not be compared in strength to the former but is more a hope and an outlook upon the next advance of Protestant history. Much time may still pass till that optimistic religious evolutionism of the world has spent itself, but with grateful joy we may revel in the conviction, that Evangelical Christianity, which has overcome rationalism at its root, possesses a new message of mighty reforming power for the entire world of the future.

ARTICLE IV.

THE CONFLICT OF FUNDAMENTALISM AND MODERNISM.

BY PROFESSOR LEANDER S. KEYSER, A.M., D.D.

What is it all about—this controversy that is agitating the Christian Church? It is being discussed and aired everywhere—in books, magazines, newspapers, addresses, sermons and private conversation. It has given occasion for several vigorous debates, in which the public has seemed to revel. By this time perhaps most of us know what the crux of the conflict is, but I desire in this article to set it forth as definitely as possible. It certainly involves the integrity of the Christian religion and endangers the temporal and perhaps the eternal welfare of many souls.

We may rely upon it, the issue is not over trifling matters. It is too serious, too vital to be regarded merely as a petty wrangle among small-minded theologians. Too many great and earnest souls are involved in it; too many fundamental truths lie at its basis. People who think lightly of it, and scoff at it with a contemptuous shrug, prove themselves by that very token to be superficial thinkers. When men like Dean Wace, Sir William Ramsay, Eduard Koenig, Dr. Sellins, Drs. Wilson, Machen, Mullins, Kennedy and Macartney are in the midst of the imbroglio, and are contending with might and main, we may take it for granted the matter is not something about which to be indifferent.

In saying this, I do not mean to intimate that everybody must plunge into the debate, and make a general *melée* out of it. There are people who are not equipped by nature and training to be direct participants in a religious polemic. But what I mean is this: no earnest Christian who is concerned for the integrity of the Christian religion can afford to be apathetic toward what is

going on in the churches. If orthodox Christians cannot all be engaged directly in the conflict, they can at least encourage and stand back of those who are out in the arena. Perhaps the best way to analyze the present situation is to point out the salient features of each side; the peculiar views and tenets that each side holds and advocates.

I.

I shall try to characterize the Modernists first. This name was first applied to some would-be Roman Catholic agitators a number of years ago. The outstanding names connected with the movement were M. Loisy and Father Tyrrell. They desired more freedom of theological thought than the Roman Church allowed, and yet wanted to be counted good Catholics, even while they were adopting the disintegrating criticism of the Bible that characterized the Graf-Wellhausen-Kuenen school. They were condemned by the Pope's encyclical, and the movement soon subsided, and the name "Modernism" seemed to fall into disuse for a number of years. Therefore the present Modernist movement is not to be identified with the old Catholic agitation of the last quarter of the nineteenth century. Of course, the present Modernists have some tenets in common with their predecessors, but, on the whole, the movement of to-day is a separate movement. What are the main characteristics of Modernism?

1. As its name implies, it professes to be very "modern." This means it regards itself as decidedly up to date. It has possession, as Dr. Fosdick declared some time ago, of "the new knowledge." All others who do not subscribe to its *ipse dixit*s are sadly behind the times; they are often called archaic, outgrown, antiquated, fossilized, even antedeluvian. The great boast of the school is "the modern mind." For example, "the modern mind," they say, cannot accept miracles, especially "biological" miracles.

On account of this frame of mind, the Modernists have

little use for the past. They do not care much for historical continuity—except in one case: the unbroken evolution of man from the primates and of all forms of life from the primordial cell. In other matters they are disposed to break with the past, and hold that man has made so much advancement in recent years that his modern intellectual acquisitions amount practically to a revolution. Said a state university president the other day something to this effect: "Orthodox religion was all very well for our grandfathers and grandmothers, but it cannot satisfy the modern mind, with all its advanced scientific and philosophical knowledge." Thus, whether the Modernists all like or dislike the name assigned to them, they do claim to be very "modern," and cannot tolerate the older forms of thought and expression. Sometimes one of them may break out into a kind of eulogy of the past, but that is not the rule. Any one who holds to the old views and formulas is put into the limbo of the "mossbacks."

2. Another hall-mark of the Modernists is their boast of "scholarship." In reading such a work as Peake's "Commentary on the Bible," how often you find expression like this one: "Such and such are the conclusions of modern scholarship." We must confess that these men as a rule carry a supercilious air. Their demeanor is not one of humility. With them every man who holds to the orthodox view is behind the times in mental acquisition. He is in the bonds of ignorance. Perhaps this boasting is not quite so vocal to-day as it was four and five years ago, but still you hear it in many quarters. It has lost little of trumpeting quality in these recent days. Of course, when it makes these boasts, it constantly arrogates to itself a monopoly of the forward thinking of the day.

Here a few remarks may be in order. How does it occur in the course of human events that all the scholarship has drifted to one side in this conflict? What sources of information are open to the Modernists that are not accessible to the rest of us? When scientific men write books, cannot orthodox people as well as the Modernists

read them? And if they can read them, what kind of an atrophy has taken possession of their minds that they cannot understand them? I do not myself venture to boast of great scholarship. I do not look upon such bragging on anybody's part as becoming. Yet I will say, without pedantry, I hope, that I have read many books in recent years on both sides of this conflict, but so far as I can see, the Modernists have no advantage over their opponents on the score of scholarly attainment. At all events, it might be well for all parties to heed the inspired writers who said: "Be not wise in your conceit"; "Let no man think more highly of himself than he ought to think, but let him think soberly."

3. A third insignia of Modernism is its rationalistic attitude toward the Bible. While it puts its thoughts in a somewhat different form, it is potentially the old rationalism of the eighteenth and nineteenth centuries *revivus*. Some of the recent books of this order, like Bade's "The Old Testament in the Light of To-day," still cite Graf, Wellhausen and Kuenen of long ago. It is true, many of the modern books do not go back so far in quoting their authorities, yet they have adopted the same principles and hold the same attitudes as did the older rationalism which proved so harmful to Germany in the nineteenth century and later. That principle is this: Whatever in the Bible agrees with reason may be permitted to stand; what does not accord with reason must go. Reason is the final arbiter. By reason, of course, is always meant the reason of the critic himself. According to his way of thinking, his own rational methods and those of his school are the only ones worth considering. The reasoning powers of orthodox believers are anemic and have not been enlightened by the new science and criticism! So say the Modernists.

Perhaps the most outstanding and representative Modernist of our day is Dr. Harry Emerson Fosdick. He may fairly be regarded as the chief apostle of Modernism. I have been reading his last book, "The Modern Use of the Bible," which is now being greatly exploited by the

publishers. To show his attitude toward the Bible, I quote the following from his book (p. 129): "This, then, is the conclusion of the matter. It is impossible that a book written two to three thousand years ago should be used in the twentieth century A. D. without having some of its forms of thought and speech translated into modern categories." Now note how he does it: "When, therefore, a man says, I believe in the immortality of the soul, but not in the resurrection of the flesh; I believe in the victory of God on earth, but not in the physical return of Jesus; I believe in the reality of sin and evil, but not in the visitation of demons; I believe in the nearness and friendship of the Divine Spirit, but I do not think of that experience in the terms of individual angels—only superficial dogmatism can deny that that man believes the Bible."

✓ This is a cardinal factor in Modernism: it accepts just as much of the Bible as suits its subjective conceptions, and then turns around and protests that it believes the Bible. This is not fair and square. It ought to say that it accepts such parts of the Bible as agree with its own ideas and rejects the rest. Moreover, Dr. Fosdick and his school regard themselves as perfectly competent to pick and choose from the Bible just what people need to believe and what they do not need to believe. For my part, having read their *ex cathedra* utterances again and again, I confess that I do not have enough confidence in their logic, their knowledge and their spiritual discernment to risk my temporal and eternal welfare on their decisions,

5. Along with this rationalistic attitude toward the Bible goes another ear-mark of the modernistic temper. Its protagonists to a man are enamored with and wedded to the theory of evolution. Therefore to-day their reasoning is not of the purely detached kind, but is always affected by its *penchant* for this particular hypothesis. I do not know a Modernist who is not an evolutionist. At the same time, I do not know an evolutionist who professes to be religious who is not a Modernist.

Of course, I am speaking of men who have come out in public speech or print and whose opinions can therefore be canvassed. My statement can be verified by all who will. Go over the list of Modernists—Canon Barnes, of England; the editors and writers of Peake's Commentary on the Bible; Bade, Kent, Foster, McFadyen, Shailer Matthews, Fosdick, Merrill, Faunce, Youtz, Peritz, Sanders,—all of them uphold the doctrine of evolution. The following scientific writers, who are not clergymen or theologians, but who hold to some form of religion, all take the modernistic view of the Bible—Osborn, Conklin, Gregory, Morgan, Jordan, Vernon Kellogg, Herdlicka, Keen, Free, the Coulters of Chicago University, Kane of Kansas University, Osburn of Ohio State University, Marshall Dawson, Ernest Unwin, Van Loon, J. Arthur Thompson. Every one of these evolutionists has written on the relation of religion and evolution, and every one of them treats the Bible in the modernistic way, decisively rejects the evangelical view, and derides the literalistic method of interpreting the Biblical narratives.

And what is the outstanding characteristic of the treatment of the Holy Scriptures by the proponents of evolution, whether they be simple scientists or clerical devotees and converts? It is this: Wherever Bible teaching differs from their hypothesis, the Bible must do the side-stepping, and evolution must be given the right of way. I hope it will not sound pedantic for me to say that I have read most of the works of the authors above named, and many others, and have read them in as judicial a frame of mind as I could command, for I certainly want to know the truth; and I must repeat that I have not found an exception to the foregoing rule—namely, that the Bible is politely waved aside, while the theory of evolution is accepted without an interrogation point. All the authors previously named either reject the early chapters of the Bible altogether, or else treat them as myth, legend, folklore, parable, allegory, or as ancient and outmoded "categories"; never as history. Their slogan is, "The Bible was not intended to teach science, but religion only," or,

"The Bible does not profess to be a text-book on science." Thus they think they can jettison every Biblical statement that runs counter to their subjective views, and yet salvage what they are pleased to call the "essentials" of the Biblical system, those same "essentials" being whittled down to "the irreducible minimum." Their object is to make for themselves and their followers as small a creed as possible—what one might call a creedlet.

My purpose is to report accurately what my findings have been in reading the output—and a copious output it has been—of the promoters of the evolution theory. All of them man-handle the Bible in the interest of their subjective views, obviously aware that an open, literal interpretation of the Bible does not accord with such conceptions. The favorite method of the clerical advocates of evolution is to use the old allegorical method of Biblical interpretation, which was employed in Origen's time, and which has generally been rejected and condemned by the evangelical Christian Church through all the Christian centuries. To-day it is the advocates of Christian Sciences of Swendenborgiansm, and of Modernism who employ this ancient, outworn allegorical method of Biblical interpretation:

However, fairness leads me to say that Dr. Fosdick in his recent book (1924), "The Modern Use of the Bible," discards the allegorical method of interpretation. His method is to regard the Biblical modes of statement of history or doctrine as "categories" of thought and expression that are outmoded, but the "modern mind" is able to go through the Bible and pick out what are the essential and abiding truths that the Biblical writers "experienced." To illustrate: The doctrine of the resurrection of the body is an outworn "category," but the fact of the immortality of the remains; and that was the "abiding" truth taught by the Biblical writers. Likewise miracles are an outmoded "category," but that God is immanent in the uniform operations of law is the truth that perdures. So this is not the allegorical method; it is the *rejectory* method. Of course, it is only another phase of

the old rationalism that goes through the Bible with its apparatus of destructive criticism, and then tries to see how much it can salvage from the wreckage.

Let me add, in the interest of perfect fairness, that, if there are evolutionists who do not mishandle the Bible in the above-named ways, they have not spoken out. For one, I should indeed be glad to see how an advocate of evolution would harmonize his views with a plain and open interpretation of the first and second chapters of Genesis, taking the language in its honest, literal sense, as it was evidently intended to be accepted by the inspired writer.

6. Arm in arm with the acceptance of evolution goes, to a large degree, the rejection of the supernatural. Everything is under the reign of law. There must be no break in the principle of continuity. Nature works in only one way—the way of gradual progressive evolution. No intervention, even by the Almighty Himself, can be permitted. It would be an intrusion. God's whole *modus operendi* is uniformity of process. He has no other proprietary right in His creation, even though He made it and upholds it. The miraculous must be ruled out.

If any one doubts these assertions, let him see how the writers in Peake's Commentary politely bow the miraculous out of the Bible. In a wonderful way they "interpret" the language of Scripture so as to make it say precisely what it does not say. There were no demonical possessions; they were only forms of disease or insanity. And Christ either was mistaken in believing in such possessions, or else He accommodated Himself to the superstitious beliefs of the people around Him. Principal E. Griffith-Jones, an arch radical critic of the Bible and one, enamored of evolution, says, in the above-named commentary, of our Lord Jesus Christ: "He was one who knew little, if anything, of Greek philosophy, of Roman law, of the vast accumulation of knowledge which has been garnered and systematized since His day." And yet the New Testament says, "By Him were all things made, and without Him was not anything made that was made."

Again Griffith-Jones says: "We cannot claim infallibility for Him in questions of history, such as the authorship of the Old Testament books, or the problems of science. He must be quite frankly considered to have accepted the current notions of His time." Thus a reduced Bible always spells a reduced Christ, and *vice versa*. I do not know a Modernist who does not in some measure or sense put a minus sign after the doctrine of the deity of our Lord.

7. There are some six specific doctrines of the Bible that the Modernists cannot accept. Just why they should be so much out of favor with them, it is not easy to say. The chief quarrel between the Modernists and the Fundamentalists is over these doctrines. They are the following: 1. The plenary inspiration of the Bible; 2. The Virgin Birth of our Lord, which Fosdick says "the modern mind" cannot accept; 3. The real Godhead of our Lord; 4. The vicarious or substitutional atonement wrought by our Lord through His sufferings and death; 5. The bodily resurrection of Christ; 6. The apocalyptic or visible second coming of Christ to raise the dead and judge the world. Around these points the battle rages.

II.

We must now try to describe the views and positions of the Fundamentalists. What are their chief *indicia*?

1. It may be frankly admitted that some of them are more zealous than wise, more earnest than gentle. Like some of the Modernists, they use some drastic terms. It must be said that there is some recrimination on both sides. Sometimes the Fundamentalists are represented as full of rancor and intolerance. I wish to say that, in reading extensively on both sides, I do not find the Fundamentalists as a rule using harsher invective and vituperation than many of the Modernists. On both sides epithets are often too freely bandied. I think, too, that most of the drastic terms that are used by the Fundamentalists are due to their intense earnestness and not to a spirit of rancor. Indeed, I have personally met a good

many of the militant Fundamentalists, and find them mostly men of kindly temper and cordial spirit, ready to do good to all with whom they come in contact. But they are red-hot against Modernism and the shredding Biblical criticism, and don their fighting armor and pick up their weapons at their approach.

2. The Fundamentalists stand firmly, unalterably for the orthodox doctrines. With them the Bible is the infallible rule of faith and practice, and they so assert in all their confessional declarations. Here is a statement quoted from the doctrinal position of the Winona Bible School of Theology: "The Word of God so inspired as to preclude all and every possibility of error in the same and to make it the one and only absolutely infallible guide to the salvation of the human soul." Next I give the first article of the confession of faith of the Christian Fundamentals Association: "We believe in the Scriptures of the Old and New Testament as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life." However, on a closer examination of the writings of these men, I find that they do not mean by "verbal inspiration" verbal dictation in a mechanical way, as if a business man were to dictate to a stenographer, but simply that the Holy Spirit so moved and guiding the Biblical writings as to enable them to express God's thoughts correctly. Hence they all recognize a human element in the production of the Bible. But they do not so overstress that element as to make the Bible full of human error, and therefore more or less unreliable. "By "plenary inspiration" they do not mean commas and diacritical points (which indeed were not in the original Hebrew and Greek), but simply that "all Scripture is God-breathed."

3. Taking a firm and stalwart position on the Bible, they logically accept, *ex animo*, whatever they believe to be the clear teaching of the Bible. They could not consistently do otherwise. Hence they believe in the Virgin Birth, the deity of Christ, His vicarious atonement, His bodily resurrection, the resurrection of all men at the

last day, and our Lord's visible second coming. For these doctrines they are willing to contend. They believe, therefore, that the modernistic view and treatment of the Bible is a sapping process; that it is foundationally undermining; that, if carried to its logical conclusion, it **would destroy Christianity**. While they do not believe that Modernism will succeed in its destructive work, they feel that, while it is carrying on its propaganda, souls are being led astray, and many may be ruined for ever.

They also hold that it is our duty to defend the faith, and not to sit idly by and let the enemies beset and capture the citadel of truth. They are not friendly to the lackadasical saying, "You need not defend the truth; the truth will take care of itself!" Their idea is that the truth must be vindicated and propagated by Christ's chosen ambassadors. Just as God intends to convert the world through human agencies and make His cause finally victorious through His Church, so He intends that His people shall give a good account of themselves as soldiers of the cross and militant citizens of His kingdom. Among the favorite passages of Scripture which the Fundamentalists quote in justification of their militancy are these: "But sanctify the Lord in your hearts; and be ready always to give an answer to every one that asketh of you a reason for the hope that is in you with meekness and fear" (1 Pet. 3:15); "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and to exhort you that ye should contend earnestly for the faith once for all delivered unto the saints" (Jude 3). They also cite the fact that Christ defended Himself against the misrepresentations of His enemies, especially when they accused Him of casting out demons in the name of Beelzebub. They also say that Paul was often engaged in controversies with the antinomians and the Judaizing teachers of his day; that he went into the synagogues on the Sabbath days and *reasoned* with the Jews; that he made classical defenses of himself and his doctrine before Agrippa, Felix and Festus; that he was a master apologist on Mar's Hill in Athens before

the philosophers of that cultured city. Thus they note a large apologetic element in the Bible, and they do not believe that people ought to be at ease in Zion when fundamental truths are being imperiled.

4. In order to understand the present situation clearly, an explanation of one point ought to be given. Many uninformed people confuse Fundamentalism with Pre-millinarianism. Let me say, the two are by no means to be identified. Let me put the matter as discriminatingly as possible. Pre-millinarians are practically all Fundamentalists, but not near all Fundamentalists are Pre-millinarians. There is an organization known as "The Christian Fundamentals Association." They have a Pre-millennial clause in their confession of faith. Otherwise we as true Lutherans, loyal to our confessions, can subscribe to every article of their creed, because they are all clearly taught in God's Word. With this society I have been somewhat closely associated. I do not subscribe to their Pre-millennial clause, never have, and they know it full well. But they ask me to speak at their conventions, because they know I stand four-square for the full body of evangelical doctrines, and am ready to speak out in defense of them.

At the convention of Northern Baptists in Indianapolis a few years ago the name Fundamentalists was given to the orthodox party by Dr. Curtis Lees Laws, editor of "The Baptist Examiner," of New York. Most of those who ranged themselves on the evangelical side were not Pre-millinarians. The same is true in the Presbyterian and Methodist Churches. So it is a sign of lack of thoroughness for any one to accuse all, or even the greater number, of the Fundamentalists of being advocates of chiliasm. Indeed, for the time being, I find that even the proponents of the Pre-millinarian doctrines are holding them somewhat in abeyance, believing that in the present crisis all evangelical forces should stand together against the common foe. Men like Dr. Robert Dick Wilson, Dr. J. Greschem Machen and Dr. John A. Faulkner, all of them opposed to chiliasm, are invited to speak at the

Moody Bible Institute, the Winona Bible School of Theology, and to write articles for *The Sunday School Times*. This proves that the Pre-millinarians are not insisting strenuously at the present time on their distinctive doctrines.

Of course, we must differentiate here between the Fundamentalists who believe in the imminent coming of our Lord and yet who stand with all evangelical people in their defense of the faith, and who are not exclusive toward other Christians, and that other class of sectarian Pre-millinarians who are almost fanatical on the subject and practically fight everybody who does not pronounce shibboleth in precisely their way. These people are sectarian and exclusive, and seem to think that they alone are capable of giving a correct interpretation of Biblical teaching in regard to eschatology. But the Fundamentalists of whom we are treating this evening are not of this sectarian character, even though some of them believe in the imminent second advent of Christ to establish the millenium here on the earth.

5. Sometimes the Fundamentalists are accused of being opposed to science. This is a mistake. In all my reading of their numerous writings I have never seen a word said against science *per se*, or any other kind of true knowledge. Indeed, some of the most eloquent tributes to the value and achievements of science that I have ever heard have come from the lips of Fundamentalist speakers. Their writings, too, always give to science the proper meed of praise.

Here is a very recent utterance of Mr. Bryan. Some people scoff at him, even some good orthodox people—at least, some people who belong to orthodox churches. It should be remembered, however, that Mr. Bryan stands by the Holy Scriptures, and accepts all the doctrines it clearly teaches; therefore he stands upon precisely the position of the evangelical churches whose confessions solemnly bind them to the acceptance and defense of the doctrines taught in God's Word. But I have no brief to defend him. What I wish to say is that only a short

time ago he was asked this question: "Do you think there is any conflict between science and religion" To which he replied: "Contrary to a popular notion there is not. Science has rendered invaluable service to society; her achievements are innumerable. And the hypotheses of scientists should be considered with open mind. Their theories should be carefully examined and their arguments fairly weighed." Surely that is a fair enough statement. He was also asked this question in the same interview: "Do you think the teaching of evolution should be banished from the schools?" To this he responded: "Not if the student is very plainly informed that evolution is only a guess and that there is no more reason for believing it than any other unproved theory. The trouble is, the student is generally taught that evolution is as definitely established as the law of gravitation."

If intelligent Fundamentalists are the friends of science, why the present outcry? Simply and solely this: They are not convinced that theory of man's descent, or ascent, from an animal stock has been brought to that status of demonstration when it is entitled to be called by the honorable and sacred name of science. They distinguish between real science and the hypothesis of evolution. On the other hand, the Modernists identify them, because they are committed, body and soul, to the hypothesis of man's animal ancestry. On this score the Fundamentalists are constantly asking for one clearly proven case of spontaneous generation when they are dealing with those who uphold inorganic as well as organic evolution. The opponents of this theory point to the admissions of Prof. Lorande Loss Woodruff in a recent book, "The Evolution of the Earth and its Inhabitants," in which the professor declares a number of times that the law of biogenesis holds the field to-day among biologists of the first rank. Prof. E. B. Wilson, of Columbia University, whom Prof. Woodruff calls "the dean of American biologists," declares, in his book, "The Cell in its Development and Inheritance," that the immense gulf between living and non-living matter has become

wider than ever by recent biological investigation. In a more recent work (1923), entitled "The Physical Basis of Life," Dr. Wilson makes the same frank admission. So does Prof. Vernon Kellogg in his book on "Evolution," published in 1924. So the Fundamentalists are right in holding that the natural evolution of life by mere physico-chemical processes cannot be placed in the rank of science.

So far as regards organic evolution, these same opponents are asking over and over again for one plain case of the transmutation of species by resident or natural forces. Not a single case has been brought forward. There is an immense amount of speculation, of dogmatic assertion, of invective against the opponents of evolution, but the proof demanded has not been forthcoming. Everybody can clearly observe the law of fixity of type, but no concrete case of species transformation. If Darwin, Mendel, Burbank and Paul Kammerer have wrought marvels in bringing about new varieties within the boundaries of species, that does not mean that they are able to change one distinct species into another. Moreover, man by his intelligent manipulations is able to produce many new forms that nature left to herself would never produce. Man can make an automobile; nature herself never would produce an automobile. But the evolutionists hold that the evolutionary process has been going on for millions of years in the realm of pure nature, and ages on ages before man was born. Then why do we not see nature making some advancement to-day? There ought to be at least some slight, perceptible marks of improvement if progressive evolution is the dominant law of the cosmos. Instead of such an "upward urge" in nature, we find the outstanding law everywhere in organic life of each species reproducing "after its kind," just as the Bible teaches in Genesis I.

"Science is verified and systematized knowledge." Surely the theory of evolution has not reached that status. It is still in the hypothetical stage. Hence the Fundamentalists are right in their contention. In addition, it

should be said that all the capable writers on the orthodox position maintain stoutly that the Bible and true science are in the most beautiful accord. They hold, too, that the Bible does not need to be twisted and distorted and manhandled in order to make it accord with the actually established findings of science. Just to give one instance: It seems to be pretty well established by scientific investigation that the various forms of life appeared successively from the lower to the higher, reaching their climax in man as a rational and moral being. Well, that progressive order agrees precisely with the teaching of the Bible. Again, common scientific observation proves that species reproduce true to form. That is the exact teaching of the Bible—each bearing “after its kind.” All kinds of empirical science, especially psychology, ethnology, ethics and theology, find that man is a dual being, constituted of soul and body. Just so the Bible depicts man from his creation in the garden of Eden to his translation to glory in the book of Revelation. Again, true science finds man a being of a different *genus* from the animals, a being endued with a rational, self-conscious personality, capable of continual progressive, keen perception, abstract thinking, high ideals and aspirations, moral discernment and spiritual fellowship and experience. That is precisely the differentiation the Bible makes between man and the animals, which were made by the Almighty to serve mankind. In these ways and many others the Bible and true empirical science are in the most perfect accord. They walk hand in hand, cheek by jowl. It is only a wild Biblical exegesis and a wilder speculative philosophy that cannot come together and live amicably side by side. Profound evangelical Christians are not afraid of true sacrifice.

III.

What is the place and duty of the Lutheran Church in this crisis? I am firmly convinced that she should align herself with the Fundamentalists in their main conten-

tions. This does not mean that we should approve of every statement of every Fundamentalist, nor that we should endorse all the militant methods employed by every polemicist. But their main position (with the exception of their chiliasm) is in exact accord with the doctrinal and confessional position of our Church. This fact is easily proven. We Lutherans do not tear the Bible into bits and make it polychrome and brica-à-brac. We do not go through it with the rationalistic pen-knife, cutting and slashing as did King Jehoiakim with Jeremiah's prophetic roll. Going back historically, our favorite picture is not the Luther who doubted the canonicity of St. James' Epistle, until it was settled for him by later enlightenment. No, it is Luther standing before kings and princes and archbishops at Worms with the open Bible before him, and declaring that, unless he was convinced by the Word of God, he would never recant a syllable of what he had written.

The true Lutheran knows that the Augsburg Confession always goes to the Holy Scriptures as the last court of appeal. So do all our Lutheran symbols. The true Lutheran, accepting the Formula of Concord, knows that it binds us unalterably to the Scriptures placing them above human reason, above the decisions councils and of the Church, even above the Confessions themselves if they should teach anything contrary to that Word. So late as 1918, when the United Lutheran Church was organized, she accepted the following as the first article of her doctrinal basis: "The United Lutheran Church in America receives and holds the Canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged." Every district synod in the three merged bodies subscribed to that statement, and then at the first convention the merger itself was adopted without one dissenting voice. What a stalwart, noble and courageous declaration for a great church to make in

these days of dissecting and rejecting criticism of the Holy Bible!

Nor is that all. Two years later (1920), at the Washington convention the U. L. C., in making its notable "declaration of principles," reiterated the statement in much the same words, putting it in this way: "The authority of the prophetic and apostolic Scriptures of the Old and New Testaments as the only rule and standard by which all doctrines and teachers are to be judged." This principle our branch of the Lutheran Church declared to be "fundamental to the Christian message" (see p. 98 of the Minutes of the Washington convention). I well remember the committee of theological teachers wrestled over those statements. Nearly all the theological teachers of the U. L. C. who were delegates were appointed on that committee by President Knubel. The declaration was presented as the unanimous decision of the committee, and was adopted in the same hearty way by the convention.

Thus we see what is our attitude as a Church toward the Sacred Writings, which the Formula of Concord calls "the pure fountains of Israel" and "the only test-stone." And that is the precise position of the Fundamentalists regarding the Bible.

Standing thus firmly on "the impregnable rock of Holy Scripture," as Gladstone called the Bible, we also must hold the other main contentions of the Fundamentalists in their present controversy with the Modernists—namely, the Virgin Birth of our Lord, His true deity, His vicarious atonement, His bodily resurrection, His ascension to the right hand of the Majesty on high, and His glorious second coming to judge the world in righteousness and equity. Of course, as I have said, some of the Fundamentalists are Pre-millinarians, just as some are predestinationists and others immersionists, but these are denominational questions, and are not the ones now in dispute between the contestants.

Should we have any part in this controversy? I think some of us should. Not all persons are adapted to be

polemicists and apologists. They do not feel that they are either called or fitted for that vocation. But even these people, and all others who are truly Lutheran, should not be indifferent to the issue, nor should they sit by as mere spectators, or spend their time in finding fault with the defenders of the plenary faith. At this time it is not Lutheranism specifically that is in peril from this sapping process within the Church; it is Christianity itself, I believe, that the great Lutheran Church of America, standing with an almost unbroken front for the full-toned gospel, "has come to the kingdom for such a time as this," as much as did queen Esther of old in the crisis of her people's history.

Some Lutherans are frank to say that they do not like the word "Fundamental." They would much prefer the word "evangelical." With these persons I agree entirely. To my mind, the word "evangelical" would be much better, because it calls attention to the full evangel as it is set forth in God's Holy Word. It really means, and has meant from the time the Reformation, that the appeal is always to be made to the Bible, and not to anything else, as the final authority in matters of faith and practice. The word "Fundamental" has this disadvantage: no one can clearly define just what is fundamental and what is not fundamental. God alone is able to decide that point. For some people much more might be fundamental than for other people who have less advantage. With the word "evangelical" no such difficult distinction needs to be made. It simply calls attention to the Bible as the Word of God over against any other court.

It must be said, however, that the Fundamentalists do not mean to say that the six points named above are the only fundamental doctrines. There are other doctrines in the Word of God that are just clearly taught and just as important. The reason these six points are so much emphasized just now is that they have been made the special *gravamen* of attack by the Modernists; hence at this time they must needs have special attention and defense. If the doctrine of the Trinity had been made a special ob-

ject of assault, it would also have come out to the fore in the controversy.

Perhaps a word might be said in respect to the spirit in which the polemic should be carried on. It should not be characterized by rancor. As much as possible, harsh terms should be avoided. Perhaps none of the controversialists hate one another. I am disposed to say they do not. But sometimes drastic expressions are employed that do not seem to the people of the world to be consonant with a loving spirit or a judical temper. Hence, as far as possible, the courtesies of debate should be observed, and argument, not invective, should be used.

Many strong recent books have been published on the positive side of this controversy. In the third edition (just issued) of my book, "A System Christian Evidence," an extended list of evangelical apologetics works may be found. This bibliography is brought up to September, 1924. A few good books have been issued since that date. It may be profitable in this connection to call attention to some of the most cogent recent works. Some are better than others (as well as better tempered), but all of them are worth reading and study.

W. H. Johnson: "The Christian Faith under Modern Searchlights" (1916); J. A. Faulkner: "Modernism and the Christian Faith" (1921); A. H. Finn: "The Unity of the Pentateuch" (1914) and "The Creation, Fall and Deluge" (1923); R. D. Wilson: "Is the Higher Criticism Scholarly?" (1922; latest edition, 1924); Philip Mauro: "Evolution at the Bar" (1922); J. G. Machem "The Origin of Paul's Religion" (1921) and "Christianity and Liberalism" (1923); H. E. Dana: "The Authenticity of the Holy Scriptures" (1923); F. M. Sprague: "The Bible Versus the Secretary" (1923); W. H. Fitchett: "Where the Higher Criticism Fails" (1922); C. E. Macartney: "Twelve Great Questions About Christ" (1923); E. Mack: "The Preacher's Old Testament" (1923); H. P. Sloan: "Historic Christianity and the New Theology" (1923); John Horsch: "Modern Religious Liberalism" (second edition, 1924); John Bloore: "Modernism and its

Restatement of Christian Doctrine" (1923); A. Z. Conrad: "Jesus Christ at the Crossroads" (1294); B. Colgrave and A. R. Short: "The Historic Faith in the Light of To-day" (1922); Victoria Institute: "Journal of Transactions (up to 1924); E. Y. Mullins: "Christianity at the Cross Roads" (1924); A. C. Wyckoff: "Acute and Chronic Unbelief" (1924); M. Bross Thomas: "The Biblical Idea of God" (1924); W. T. Conner: "A System of Christian Doctrine" (1924); G. W. McDaniel: "The Supernatural Jesus" (1924); W. E. Vine: "The Divine Inspiration of the Bible" (1923). I also wish to recommend the last two works of Dr. Eduard Koenig, issued in 1923 and 1924 respectively, but not yet done into English. In archeology I call attention to the latest works of Naville, Kyle, Clay, Cobern and Ramsay.

This may seem to be quite a formidable list; yet it is not exhaustive. It is here cited partly to call attention to these valuable works for apologetic purposes and partly to indicate that capable evangelical scholars have been meeting the claims and contentions of Modernism at every point. A study of them will reveal three patent facts: first, the Evangelicals have kept pace with the Modernists in the matter of scholarship; second, the Modernists fail to maintain their position at the bar of reason and empiricism; third, there can be no truce between the contending parties, because their differences are vital.

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ARTICLE V.

THE GOVERNMENT OF INDIA AND MISSION SCHOOLS.

J. ROY STROCK, D.D.

I. The Government of India has acted on the principle that in each branch of education "Government should maintain a limited number of institutions" and, consequently, we have in the Madras Presidency a number of Government institutions, supported and managed by the government and manned by teachers belonging to the educational "services." I am not competent to speak concerning other provinces, but there can be no doubt about the prevalence of a feeling in the Madras Presidency that the time has come for the Government seriously to consider this part of its policy. Should the Government be the manager of certain institutions while it is at the same time in control of the entire educational system? Some good reason can, it seems to me, be adduced for the view that Government should confine its activities to the shaping of educational policy and to the control, through an adequate inspecting agency, of the institutions actually imparting instruction in line with the policy laid down.

The first two reasons are negative. I think it is no longer necessary for the Government to maintain "models for private enterprise to follow." Most certainly there was a time when such "model" schools and colleges were required but that day has passed. Some of the best colleges—and admittedly the best—are not Government Colleges. The same may be said concerning the High Schools of the Madras Presidency. Even in Normal Training one or two non-Government institutions—in this case Mission schools—are serving as models, and Government schools are adopting new methods and introducing new courses because of the lead given by certain Mission institutions. Nor is it necessary for the

Government to maintain some institutions of its own "in order to uphold a high standard of education." The need for the upholding of high standards is not nearly so great at present as it was even a quarter of a century ago. Especially in the Madras Presidency the sentiment in favor of high standards is very strong. Moreover, the inspecting agency is entirely in the hands of the Government and such an agency, if maintained at a high level in respect of both the number of the inspectors and their educational qualifications, must, it would seem, adequately supply to the Government all the information required to enable it to compel all recognized institutions to do their work efficiently. Many feel, therefore, that the Government would make a wise use of its funds if it would increase the expenditure under the head of inspection.

This mention of funds brings us to the most urgent reason for the opinion that it would be decidedly in the interest of education as a whole if the Government would discontinue its managing of certain institutions. The Rev. W. Meston, Principal of the Madras Christian College, and a member of the Madras Legislative Council, has analyzed the budget for general education for the fiscal year 1923-24 and has made some really startling revelations. For ten Arts Colleges managed by Government, the Budget allots Rs 883,000, while for thirty-one non-Government Arts Colleges the allotment is only Rs 70,000. Of this latter amount only Rs 130,000 goes as grants toward the expenditure for teaching staff and this amount, the grant-in-aid for thirty-one colleges, is actually less than the *increase* over last year's budget under the head of Government Arts Colleges. It seems clear, therefore, that the time has arrived for Government to consider carefully the question whether it should not transfer all its institutions to private management as rapidly as feasible and thus bring them under the Grant-in-Aid system.

II. Concerning the system of giving grants, a comparatively recent feature is the adoption by Government

of the endorsement "When funds become available." This expression has come into use because of financial stringency; in other words, the resources of Government are at present inadequate and so it is unable to meet its obligations as promptly as hitherto. At the Guntur College we recently received a grant of over Rs 5,000 which has been due for at least a year and a half. Because of this condition the Department of Education now requires a statement from the manager of an institution to the effect that he has sufficient funds to complete a new building for which he expects grant even though the Government may not be in a position to pay the grant as soon as it falls due. Another result of the lack of funds is the refusal of the Department at present to give grants toward the purchase of furniture, books, typewriters, appliances or supplies, except scientific apparatus and chemicals. This practice has meant real hardship to many schools and, of course, a lowering of the standard of equipment. We felt this rule at Noble College last year when we opened the Philosophy course for the upper classes. Although the University compelled us to provide an entirely new Philosophy section in our library, the Government would not consider an application for grant. Fortunately, we received a benefaction of Rs 1,000, or we would have been faced with a serious situation. Our hope is that the Madras Government will soon be relieved of its comparatively very heavy contribution to the Imperial Government of India and that then funds will be available, as hitherto, for new buildings and equipment as well as for educational experiment of which the Department may approve.

In connection with the matter of grants I should, I think, add that under the system now in force much less is decided by the Director of Public Instruction, Madras, than formerly. The allotment and disbursement of grants to Elementary Schools is now in charge of the District Educational Councils, autonomous bodies composed partly of members elected by the various missions working in the district, Municipal Councils, Taluk

Boards, etc., and partly by members nominated by the Government. The Councils also decide whether a school deserves recognition by Government or not and whether a particular area is ready for the introduction of a system of compulsory education. These Councils have been formed in accordance with the provisions of the Madras Elementary Education Act of 1920.

I may also mention at this point a similar move on the part of the Government in respect to Secondary Schools, i. e., High Schools and Middle Schools. Schools that lay stress on the teaching of English, or that use the English language as the medium of instruction, do not come under the provisions of the Elementary Education Act. For such District Secondary Education Boards have been formed. Up to the present these are not statutory bodies as no Act has been passed to regulate Secondary Education, but have come into existence in accordance with Government Order No. 1160, dated August 16, 1923. Although these Boards have not been given as wide or as responsible powers as the Elementary Education Councils, there is every reason to believe that in the course of a few years the official recognition of Secondary Schools, as well as the allotment and disbursement of grants-in-aid to such schools will be under their control. Such a process of decentralization and of entrusting authority to local bodies is the order of the day in India and we must therefore, look forward to a time when our Mission Middle and High Schools will be controlled by local authorities. Missions would, however, have their representatives on the Boards and would thus be able to exert considerable influence over all the Secondary Education provided in the District.

III. At present some grants are given even toward food in Hostels and Boarding Houses. While it is true that ordinarily such grants are not given, a departure has been made in favor of boys and girls belonging to the "depressed classes," i. e., to the outcastes or "untouchables." Since many of the children in our Christian Boarding Schools belong to these classes, some mis-

sionaries are receiving grants toward expenditure under food as well as toward expenditure under teaching staff. Another interesting point is that under the present regulations pupils belonging to the "depressed classes" are excused from paying the examination fees hitherto required of all candidates for the Government Examination at the end of the High School course. This new rule meant a saving of about Rs 350 to our Mission last year.

IV. The matter of a "conscience clause" is very much to the fore at present. The Department of Education is asking all managers of Secondary Schools for their opinions concerning the wording of such a clause—to be added—apparently, to the Grant-in-Aid Code—and also for a statement concerning the probable effect of the introduction of such a provision. That the result would be the closing of some Mission schools is most probable. The Government (or, perhaps, I should say the Legislative Council) seems to be anxious to learn what Missions will do, because everybody realizes the extent of the Mission contribution to Higher Education and that, therefore, any new requirement that would result in the closing of the Mission Schools would mean a serious diminution of the educational facilities now available for the children of the Madras Presidency. The question would be much easier of solution by the Missions—and certainly by the Government also—if politics could be kept out of it. The sanctity of conscience is by no means the only matter involved. Political manoeuvring and racial feeling have entered into the question. On the one hand, Government is afraid to introduce a conscience clause because of what may result; on the other hand, great pressure is being brought to bear upon Government from many quarters.

The Missionary Educational Council of South India considered the question on the 16th of February, 1923, and passed a resolution along the following lines (I regret that I cannot quote it exactly):—"The Council is in full sympathy with the move to safeguard conscience. We have always attained and laboured for the supremacy

of conscience and, therefore, Missions will gladly welcome any means that will give fuller recognition to conscience. In facing the question of the means to give this fuller recognition, the following main features of education in South India must be kept in mind:—(1) Educational facilities are admittedly insufficient and call for considerable expansion; (2) the greater part of the available facilities are now provided by private effort; (3) a very large proportion of the institutions under private management are carried on by Protestant Missionary Societies; (4) these institutions were founded and located at a time when Government said nothing about the kind of religious instruction that would be imparted in them; (5) these Mission institutions have played an extraordinarily large part in providing education for girls and for the "backward classes."

The Council feels that the means for a fuller recognition of conscience should be arrived at through the co-operation of two principles, namely, (1) the necessity of the provision of much needed additional educational facilities through the efforts of suitable agencies, but with the encouragement and assistance of Government; (2) the possibility of the withdrawal of grants-in-aid from an institution which, by making religious instruction an integral part of the curriculum, compels the children of a certain locality either to accept religious teaching that offends their conscience or to forego education altogether.

The Council recommends that the Government should make a thorough survey of both existing and required facilities and that in any scheme proposed the extent of the area to be served by a single institution should be very carefully considered as it is bound to vary in town and country areas, and also in respect of the type of institution and the progress of educational development in the area.

The Council also stated that while it is impossible to state what particular missions and institutions might do, it believes that a "conscience clause" not on the above lines would mean a very considerable contraction of missionary educational effort.

I think I may say that it is generally considered unfair to require a Mission School to abandon compulsory religious instruction, if it is the only school in an area which should be served by one or more additional schools. The case is different if the area served by the School is not large enough to warrant the establishment of another school. Under such circumstances it may become necessary for the manager of the school to exempt from religious instruction those children whose guardians make a written request therefor. What we would seriously object to would be to be left alone in a locality which can support two or more schools and then to be told, "You are violating conscience." We should do our bit but Government should also do its bit. If an area should be served by additional schools, it is obviously the duty of the state to provide those schools and thus to leave the Mission School free to serve the community by maintaining its character and making religious instruction an essential feature of its curriculum. Should the state interfere with the religious teaching in a school in such an area, the Mission concerned would most probably prefer to forego Government grants. This refusal of grant would probably mean the curtailment of its educational work either in that locality or elsewhere.

In conclusion, I would like to point out that the mere prohibition of the teaching of the Bible in a Christian school, or the compulsory exemption of certain pupils from attendance, upon Scripture classes, cannot fully meet the requirements of a non-Christian who objects to Christian influence in schools receiving grants-in-aid from Government. He will, if he is wise, realize that the atmosphere of a really Christian school is what counts, and that Scripture teaching has merely a place in the creation of that atmosphere. The personality of the Christian teacher, pictures, English literature, Christian books and periodicals, the interpretation of the ways of life, and the influence of the Christian teacher on the playground and his participation in the extra-curriculum activities of the students all contrib-

ute to the production of a Christian atmosphere. It is possible that some day a Christian institution that insists upon compulsory religious instruction may be refused not only grants-in-aid but official recognition as well. It may then become necessary to establish a Christian University and become entirely independent of the Government's system of education. At the same time it must be noted that some Missions and missionaries believe that a conscience clause would make it possible for us to do more effective evangelistic work in our schools because of the freedom from restraint that the teacher of the Bible would experience. He would then be able to teach pupils willing to be taught—not pupils who are perhaps chafing under the compulsion which makes them listen to something distasteful. It may also be stated that at least two or three missions favor the introduction of a conscience clause making attendance at Christian instruction optional merely because of their belief in religious liberty, or, in the words of the resolution of one mission, because of the "principles of justice and liberty which many supporters of missions hold to be essential in educational work in the home lands." Whatever the final outcome, we must believe that the attractive Christ adequately presented in an educationally efficient institution will not fail to draw a majority of the non-Christian students to the Scripture classes, and this will be especially the case in institutions in which the general Christian atmosphere is strong through the presence of a predominantly Christian staff and a large number of Christian students.

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ARTICLE VI.

THE GOSSNER CHURCH.

BY REV. ISAAC CANNADAY,

Secretary of the Advisory Board of the Gossner Evangelical Lutheran Church of Chota Nagpur and Assam, India.

Request has come for a message concerning "the condition, needs and promise of the Gossner Autonomous Church." This Church is one of the eight orphaned Lutheran missions left as a heritage of the Great War.

The National Lutheran Council nobly came to the rescue of these former German missions and has done a piece of constructive work such as has never been done before in or by our Church.

The Gossner Church (it is no longer a "mission" in the true sense) is the largest of these bodies and doubtless in many respects is the most promising. Here is a body of about 100,000 Lutherans living in hundreds of villages scattered over a territory larger, it is said, than the State of Maryland. Ranchi is the headquarters and there are over fifteen out-stations in which are schools, churches, bungalows, dispensaries, etc. Let's take stock of some of these.

First, in Ranchi we have a high school, hospital, etc. The high school is appropriately called "The Gossner High School," in honor and memory of old "Father" Gossner, the sainted and marvellously energetic founder of the Mission nearly 80 years ago. There is one remarkable thing about this high school and that is for many years Greek has been taught in it as a language. And it is wonderful, how, hitherto, the boys have taken hold of the study of this foreign tongue. Last year, at the "commencement" of the school, some of the senior students gave a Greek play, to the great delight of all.

European guests. A missionary of another mission remarked to the writer, "Well, your boys can speak Greek better than any school boys I ever heard." Perhaps no other high school in India has the distinction of teaching Greek. Incidentally it may be mentioned that last year the closing exercises were conducted in nine different languages—English, Hindi, Urdu, Persian, Greek, Mundari, Bengali, Urson and Sanskrit. The school was well established before the war broke out and there were at times as many as five missionaries working in it, giving every attention to the needs of the boys—mostly Lutheran Christians. Since the missionaries were removed the school has kept on growing and to-day its walls are crowded with about 400 boys, all young and keen on getting an English education. Mr. S. K. Roy, a Bengali, is now the efficient principal.

And now my space is up and I have said scarcely anything about the Autonomous Church. "Autonomous" is a big word and its meaning should be defined, but even definitions do not satisfy or necessarily tell the whole truth. Suffice it to say that the Gossner Christians did not take upon themselves autonomy because they wanted it, but because they saw it was the only way out of the difficulties confronting them at the close of the war when the Anglican Bishop who had shepherded them all during the war had to give them up. "Any sacrifice," they said in effect, "in order to preserve ourselves as a Lutheran Church." And so they became autonomous in purely ecclesiastical affairs—and almost self-supporting so far as their church work is concerned. They support entirely their own pastors—numbering nearly fifty—and largely support their catechists, numbering about 400. Many of these servants of the Church are getting only half salary or so, at times even less, but they labor on and not a single pastor has resigned because of lack of support.

Is the Autonomous Church succeeding? Is it growing? Is it spiritually-minded? No categorical answers can be given to these questions, but it cannot be said that autonomy is a failure, and as for growth, while there have

been losses necessarily, there has been an increase also. The Church is getting along as well as could be expected in the circumstances. If there were a few missionaries who could give their attention to the spiritual problems of the Church, it would be a great boon, and there is hope that in another year or so some of the former missionaries will be allowed to return for this purpose.

The National Lutheran Council has already, by its generous gifts, saved this large body as a part of the great World Lutheran Church, and if it will continue its generosity for another year or two the Autonomous Church will be firmly established.

A turn around the corner brings us to the Theological Seminary, now a rather small institution, but representing years and years of good hard work by scholarly missionaries of by-gone days. A theological seminary is the very heart of any church and certainly it must be of the Autonomous Church. Yet, just at present, we find that young men are not much attracted to the Seminary. There are many reasons for this, but one undoubtedly is that there is little or no prospect of their getting jobs with living wages when they leave the Seminary. The Autonomous Church is too poor as yet to pay decent salaries and it has been turning down the candidates who have passed through the Seminary, because it could not promise them work. This state of things—if allowed to continue—will in time, even very quickly, tell on the Church. Sacrifices are being made by our young men, but it is too much to expect them to go out on starvation wages.

Just near the Seminary is our small hospital in charge of Dr. John Horo and his assistants. Here the health of all the Lutheran students, both boys and girls, in Ranchi, as well as that of many of our church members, is looked after. Every morning Dr. Horo goes the rounds of the school hostels and prescribes for the sick boys and girls—if there are any—and takes the most serious cases into the hospital. As our doctor is not a full-fledged doctor in the American sense, he must send many of the very seri-

ous cases off to the Government hospital in town, where the best of care is given by competent European and Indian physicians and Belgian (Roman Catholic) nurses. Far away at Khutitoli there is the headquarters of a traveling dispensary in charge of a "compounder." This young man goes on his bicycle to three or four big out-stations where there are schools and boys and girls to look after. How anxiously, sometimes, are his visits looked forward to. Fever, dysentery, coughs and colds—these diseases are almost always prevalent somewhere, and even just a compounder with a box full of assorted medicines can bring relief to many a sufferer.

The Girls' Middle English School in Ranchi must not be overlooked. Mrs. Cannaday, the manager, and her corps of assistants are putting a lot of hard work into it, and how eager the 300 girls are to get along in their classes! How keen the little girls, just starting out in English by the *direct method*, are! In another generation or less time these girls will be the leaders among the women of the Church and it goes without saying that they will introduce new ideas, new standards, and new kinds of homes. And the Girl Guides—how it does delight the eye of the foreign missionary to see these young hopefuls running and playing and doing all kinds of "stunts." Connected with this school are five or six others, smaller and of a lower grade, but just as lively, in out-stations. And these "village" girls are so keen to get away from their jungle homes and live in Ranchi and learn English. And don't think, "dear" reader, that a little English spoils them—not by any means. Most of these girls go right back to their villages, marry and settle down and become the best of housewives.

Connected with the high school there are five Middle English Schools for boys in out-stations. One of them is far away in the jungle, over a hundred miles from Ranchi. Two years ago the European Inspector of Schools ventured to visit this school, over an utterly impossible road, in his Ford. What was his surprise, as he wrote, to find at the end of this long, long trail an English

school with 150 boys in it. His eyes could scarcely believe it. In Kinkel Station last January so keen were the people for an English-teaching school that they themselves subscribed 700 rupees to pay for a qualified headmaster during 1925. The Advisory Board and Rev. O. V. Werner, Head Supervisor of all schools, who under Government, are responsible for all educational work had told them plainly that no help could be given, and so the people made this sacrifice for the sake of their boys.

ARTICLE VII.

CURRENT THEOLOGICAL AND RELIGIOUS
THOUGHT.

(From the April Quarterlies).

BY PROFESSOR J. A. SINGMASTER, D.D.

EVOLUTION.

The subject of Evolution is still at the front. The trial of a teacher in Tennessee for teaching Evolution in a state school in violation of a statute is in progress as we write. Whatever verdict may be found it will not affect the question itself. From the nature of the problem no finality seems probable. Discoveries in every realm of fact and truth are always to be welcomed and never to be feared. Alleged discoveries, however, are to be tested by established facts and experiences. By this rule evolution must be judged. If it contradicts the unique divine Sonship of Jesus Christ it cannot be accepted by Christianity in its entirety.

We quote from the *Princeton Theological Review* a paragraph from an article by David S. Clark sustaining our view.

"Christian theology and Christ are inseparable. Whether the system is Christocentric, Bibliocentric or Theocentric, Christology is a theme of supreme importance.

"Christ's messiahship, incarnation, nature, teaching, work, death, resurrection, and sovereign rule are one and all important topics in theology. It is a noteworthy fact that evolutionary schools have much to say on these topics, and put upon them their own particular interpretation, largely, it must be said, of a minimizing or destructive nature, Professor Foster is vitriolic in his opposition to the messianic conception which is either denied or its

vital relation to the incarnation repudiated or minimized. Jesus Christ is regarded as the product of a process of evolution rather than as the incarnation of Deity, though with men of pantheistic tinge these things are not entirely distinct. The diviner nature which is assumed to be in every man is intensified in Jesus Christ till He is without peer in human history. This method of His coming into the world seems to the conservative theologian to compromise His sinlessness; but with the liberal this scarcely awakens concern. Here we are dealing not merely with the question of evolution; but with the still more fundamental question as to the real nature of man. For at the basis of this evolutionary interpretation must lie the assumption that man is an emanation from the Divine Being which means Christ differs from us only in degree, not in kind; otherwise, since *ex nihilo nihil fit*, the divinity of Christ, even in this "humanized" sense becomes impossible. In other words we are here concerned with one of the fundamental postulates of Theism, the essential distinctness of God and man.

THE JEWS.

The Hebrew Lutheran says in an article by Rev. F. O. Evers:

Christ must conquer the hearts of the Jews. We have His solemn promise that this conquest shall come as an essential part of the divine dispensation. There are many obstacles in the way of our efforts to win the Jew for Christ. The Jew's own inclination may be treated with negligence, if the chief obstacle is recognized and faced in a Christianity which remains indifferent and even hostile to this phase of Christ-imposed mission tasks. There is a strong and dangerous movement abroad in our land of freedom, creating and fostering a class spirit, contending for a purification of the race and a Christianization by exclusion. It is not only anti-Semitic, it is anti-Christian. We contend for that purification of Christian love and zeal, which breaks down

every barrier of race, nationality, selfishness and exclusiveness that Christ might become all in all. The key to the fortress of unconquered Israel is in the hands of Christ's servants. A purified Christianity will win then with irresistible force. Let our prayer be that Christ will conquer the hearts of his believers!

CHRISTIAN EDUCATION.

The *Christian Education* magazine in an article entitled "A Cruise of Discovery," by Mr. Culbreth, reports the following in reference to Christian Faculties in Universities.

The gentlemen composing the team [an investigating committee] often expressed the growing conviction that a Christian faculty and a Christian administration of a university were after all essential to making the student body actually Christian. In other words, it will matter all too little if we do place special workers in connection with the campus, if we do build costly houses and develop elaborate programs; unless the faculty can be enlisted in open, constant loyalty to the Church, results will be meager and disappointing.

Does not this conclusion argue the necessity of placing in college and university pastorates men spiritually vital, intellectually equipped, morally courageous and endowed with an industrious will to pursue great ends for God?

Whatever form of organization is chosen as a means of influencing students in their religious life, the inspiration, the dynamic of it, must be furnished by the churches. The churches themselves must be vital. Denominationally they must be vital—so vital that they will not be selfish. Locally they must be vital—so vital that they will not think it necessary always to be on the defensive against the liberal thought and progressive methods of a university community. To realize this, there must be preachers in the pulpits of university churches who know the modern approach to religious questions and are not afraid to lead their people along

the path which they have explored. To make this possible, in turn, denominational leaders who "personally" are in sympathy with progressive views must become "socially" responsible for helping the Church to take the lead in thought and action wherever students are gathered together.

EDUCATION IN RELIGION.

Mr. Bratner in the *Anglican Theological Review* (May No.) expresses his conviction that Seminaries should stress more thoroughly the educational ideal. He says:

Naturally the ideals of the clergy are largely dependent upon those put forth in the seminaries. It is curious that our agencies of clerical training should manifest so little faith in the power of educational principles. But in truth the cause of religious education has been worse wounded in the house of these who ought to be its friends than elsewhere, and mainly because the seminaries stand so close to the fountain head of influence. But traditions are mightiest in institutions, and the tradition of the seminaries is for learning, resident in the mind of the cleric, rather than for education as an ideal of parish life. Usually tucked away in a corner of the department of pastoral theology, the seminary treatment of the principles of religious education has been most meager and almost belittling.

Because the field of learning, even theological learning is so vast, the amount of time ("hours") in the curriculum devoted to establishing an educational ideal is extremely small. The two maximum exhibits, at this writing, are in one seminary, 75 hours of required work out of a total of 1,558 hours (i. e., 4.8 per cent.) and in another seminary 45 hours required and 45 elective, or a possible 90 hours out of a total of 1,350 in the course i. e., 6.6 per cent.) The minimum, where the subject is taught at all, is 20 hours required, with no electives. In a recent conference of representatives of various Episcopal seminaries, called to consider the subject of religious

education, it was impossible to carry a resolution calling for 180 hours of required work, and 90 hours elective, which would have constituted a possible total of 20 per cent. of the entire course. Few of the seminaries can afford a professorship devoted exclusively to religious education. It seems likely that we must wait for the expansion of the theological course to cover four years instead of three before adequate attention can be secured for this subject, and such an expansion, considering the present need of clergy in the field, is still many years in the future.

Note: The Lutheran Seminary at Gettysburg has recently added a chair of "Religious Education." We agree with the above article that the seminary course is too short to comprehend all that should be taught.

FOREIGN STUDENTS IN AMERICA.

In the (May) *Missionary Review of the World*, W. Reginald Wheeler of New York writes informingly on the above topic, giving favorable as well as unfavorable opinions by the students themselves. He concludes with several quotations from distinguished educators setting forth our duty to these students.

There is much still to be done for these students from foreign shores. Speaking of how wider and richer service can be rendered to them and of where the responsibility for this service particularly rests, Professor Latourette of Yale University writes: "Upon the foreign student must be brought to bear the influence of the classroom, the home, the church, and the campus." Dr. George M. Stratton, writing for President Barrows of California University says: "The entire university and the community outside the university is responsible. But in a special way this responsibility must rest upon religious organizations of the university and of the university town." Dr. D. Willard Lyon, Secretary of the Foreign Division of the National Council of the Young Men's Christian Association writes: "The primary responsibil-

ity for helping the foreign students in our North American colleges rightly to understand and appreciate the basis of the Christian religion, and loyally to promote the application of Christian principles to international relationships rest, in my judgment, primarily with the Christian forces resident in the educational institutions in which these foreign young men are studying." Dr. Stephen J. Cory, Vice-President of the United Christian Society of St. Louis, expressed the opinion of a great majority of those in touch with the situation when he writes: "I would put first Christian homes. I can think of no greater impact on the lives of these people from non-Christian homes. Christian people should consider this an opportunity for world service and take these lonely young people in and accord them the courtesy and influence of a Christian home." Dr. Robert E. Speer sums up clearly the whole situation: "The responsibility for helping these men rests on two bodies, the College and the Church. The influence of the College for good is only a fraction of what it ought to be, and in too many cases it abdicates its function of making full men out of these students. The Church did its duty pretty well by some of the first students who came over, but later, for a number of years, it neglected its task. Now it is being quickened to it again. It ought, by means of Christian homes and local Christian ministers, the agencies of the Young Men's Christian Association and various national instrumentalities, to lay out an adequate and efficacious plan to cope with this situation, presenting at once so clear and so rich an opportunity."

SPIRITUAL HEALING.

Herbert Dunelm in the *Hibbert Journal* compares the achievements of medical science with those of alleged faith healing to the discredit of the latter.

The remarkable decline in the death-rate is the achievement of Science applied intelligently to life, not the triumph of a wonder-working Church. When mira-

cles of healing were most numerous, public health was least satisfactory. It is, however, important to remember that the wonderful advance of medical and surgical science, which is the glory of modern Christendom, has been conditioned throughout by its hardly-won independence of theological pre-suppositions and ecclesiastical control. Surely the Healing Ministry of Christ is to be traced, not in the sporadic prodigies of faith-healing which at best gave results few and uncertain—even at Lourdes the cures are less than 5 per cent.—but in the majestic and unfaltering movement of Medical Science out of its confusing associations with magic and rudimentary religion into its present altitude, when it challenges with waxing confidence every malady which afflicts mankind, and brings its comfort on the wings of Christian charity to the poorest and most necessitous of the sick. It cannot be the duty of the Church deliberately to return to the beliefs and methods of a primitive and superstitious past. Rather should the disciples of the Truth Incarnate follow the evident leading of the Spirit of Truth, support the patient labours of scientific men, welcome and apply the knowledge to the Creator's Laws, rescue Humanity, so far as may be possible, from the physical distresses which shadow its earthly lot.

EVOLUTION AND FINALITY.

In the same journal Dr. Galloway of the University of St. Andrews, argues that the truth of Christianity is in no sense dependent on the matter of Evolution. Christianity is something transcendent and must be verified by personal experience.

Now let me remind you that we have frankly abandoned the idea that the finality of the Christian religion can be proved by any scientific or historical method. For the conclusion will always go beyond what is contained in the premises. Any judgment about what is ultimate involves faith, and if we hold there is an absolute element in the religion of Christ, our assurance will

depend on an act of faith rather than on the exercise of reason. But this act of faith is not arbitrary or purely subjective. Nor is it, in its inner nature, the acceptance of a probability, as Butler might have said. For a true Christian faith emerges from the deep current of the spiritual experience which flows from Christ. And if it is the expression of what is personally felt and realized, it is also guided and sustained by the historic experience out of which it develops. There can be no full assurance of faith apart from this experience, for otherwise faith lacks its living ground. It is simply the legitimate extension of this faith, personally realized and historically mediated, when the Christian turns from the present to the future, and declares that in the religion of Christ there is something of absolute value for every man that cometh into the world. In the enduring Christian experience which inspires and sustains such judgments, we have the witness that our faith is no illusion. The attempt to give a rational proof of the finality of the Christian religion will always fail, just because it is faith and not reason which gains that experience of value on which the assurance rests.

THE FAILURE OF GNOSTICISM.

Rev. Wm. Robinson in *The Expositor* explains the shortcomings of Gnosticism which once aspired to the place of a universal faith. Among several reasons he mentions the following:

Gnosticism largely failed to capture Christianity because it was esoteric. It was a secret system into which one had to be initiated. In some of its forms it could make no appeal to large masses of the people, who did not possess the intellectual acumen necessary to appreciate its teaching. Buddhism was driven out of India for the same reason, and to-day who would attempt to convert the African negro with the teachings of Theosophy. What would be the good of giving a Theosophical lecture to large masses in our city slums! Even Christian Sci-

ence, although all its philosophy (?) can be learnt in half an hour by a trained mind, has its inner circle of teaching and teachers. There is no preaching in its services, and its trained lecturers, who have to be certified by the Mother Church are not allowed to reveal this inner teaching. Christianity is in the first place *ethical* and then intellectual, and thus makes its appeal to all. It is first of all a *way*, i. e., a manner of life. This does not mean that it is simple, as is often claimed; on the contrary it is most profound; for it is also the Truth. But knowledge in the Christian system comes through activity in the first place. If we wish to know the doctrine we must do it, and if we do it we shall know. At first Christianity should strike us as *difficult*, as appealing to the heroic, and only on second thoughts as being profound.

THE CHRISTIAN OPPORTUNITY IN AFRICA.

A profound student of missions, Mr. J. H. Oldham expresses his conviction in the *International Review of Missions* on the above subject.

Finally a fellowship, little organized, perhaps, but real, must grow up among those who have dedicated themselves to the Christian service of Africa. Missionaries facing difficult problems must be enabled to feel that they are not alone, and that the experience and counsel of others engaged in the same work may be drawn upon. The maximum opportunity must be created for the interchange of ideas between missionaries in different areas, between missionaries and the home boards, and between missionary educators and other thinkers and workers in the educational field. Able minds in government circles will more and more devote serious thought to problems affecting the welfare and progress of the peoples for whom western governments have assumed responsibility. There is only one condition on which missions can continue to exercise a spiritual leadership in the development of African peoples. It is that they should be outdistanced by none in the thoroughness, pene-

tration and force of their thinking about all that concerns the physical and moral well-being and social and spiritual progress of the peoples of Africa. If they are able to see as far and deep as others see and are no less alive to the results of new knowledge and fresh insight, their future is assured. They cannot be content with less, in as much as they have seen the glory of God's purpose revealed in the face of Jesus Christ.

THE VACATION SCHOOL.

The Vacation School system seems to have justified its existence according to Mr. Ralph D. Heim, of the Unity Lutheran Church, Chicago. He writes as follows in *Religious Education*:

One who keeps fingers on the pulse of the religious life of a vacation school knows that there is genuineness in these phenomena. Indeed there are experiences over and above these, higher, mystical perhaps, which baffle description and report. Furthermore, though one knows that much of the religious experience of the vacation school results from the enrichment of concepts already inculcated, the deepening of motives already implanted; the enlivening of habits already initiated, yet this enriching, this deepening, this vitalizing is the particular genius of the vacation schools. A large proportion of its program is activity; religion gets into the muscles. The teacher and pupils get acquainted in vacation school. On the best level of working and playing together, they get acquainted well enough to love, to help, and to be helped. In the vacation school there is sufficient length of time to make deep impressions of lasting reality for religion, and to inaugurate sets toward definitely religious responses. Moreover, all this is done in an atmosphere of captivating joy and warmth and color and radiant vitality. Children love to sing, to be in a crowd, to hear stories, to play genuinely, to handle materials and construct things, to have sympathetic grown friends. So they love the vacation school. In

that setting, which approximates a religious experience itself, they have the fuller experience of learning the Jesus way of living with their brothers and sisters and with the great Friend and the Heavenly Father.

CHRIST AND CHRISTIANITY.

Dr. W. T. McConnell writing in the *Bibliotheca Sacra*, defines Christianity as follows:

It is a system of religion centering in Christ as revealed in the Gospels, which has not only been believed by the most devout of earth for nineteen centuries, but is also a fact lying embedded in the history of the world's intelligent nations. Its birth gave the world a new departure, and the "Anno Domini" that has marked our dates and superscriptions for nineteen centuries is but the unchallenged testimony of the leading civilizations to the fact that with Christianity came a new era whose beginning and progress should be forever inseparable from Christ Himself. Christianity is God's revealed system of human redemption, embracing God's revelation of Himself, of man, of sin, of man's duty in the present, and his destiny in the future. It recognizes the "first man" and the "second man" heads of different races. One who fell under temptation and brought ruin—spiritual death—to his race; the other victorious and perfect in life and death, bringing His race into spiritual life and thus back into fellowship with God. It recognizes a "first Adam, of the earth earthy," and a "last Adam," "the Lord from Heaven." Thus Christianity is a finality. No other Head will appear. Christ is the *last* Adam. Rule Him out of His place in the Gospels, and thus out of God's revealed system and you have no Christianity left.

ARTICLE VIII.

REVIEW OF RECENT LITERATURE.

CHRIST'S SELF-CONSCIOUSNESS.

The Spiritual Pilgrimage of Jesus: The Bruce Lectures 1917. By James Alex. Robertson, D.D. George H. Doran Company, New York. 12mo. Pp. 288. \$2.00 net.

This volume was first published in 1917. Three other editions were quickly called for, two in 1918, and one in 1921. This is the fifth edition. This alone is ample proof that it is a book of unusual interest and merit. The title is an attractive one and suggestive, but hardly illuminating. But one does not need to read far to understand. What the author aims to do is to discover and interpret the various stages in the experience of Jesus by which he came into a full and clear consciousness and understanding of his nature and mission as the Messiah, and as God's Son, and the revealer of God the Father, and the redeemer and saviour of men.

There are six lectures divided into three sections of two lectures each. The general title of the first section is "The God-Consciousness of Jesus," and the two lectures in this section are on "The Awakening to the Divine Presence," and "The Reception of the Divine Disclosure." The second section has for its general topic, "The Divine Vocation of Jesus," with "The Preparation for God's Call," and "The Discovery and Acceptance of God's Call," as the lecture subjects. Section three is on "The Cross in the Experience of Jesus." The two lectures in this section are on, "The Spirit of Expiation in the Life of Jesus," and "The Apprehending of the Cross."

Dr. Robertson has an attractive style. His thought is fresh and suggestive, and he thoroughly understands the art of expression. He has a keen historical sense, a poetic imagination, and a devout and reverent spirit. It would seem that in some instances he gives rather free reins to his imagination, but what Dr. Moffatt says in his brief "Foreword," is no doubt true, "To see the Jesus of the gospels requires eyes as well as spectacles; a critical study of the record cannot dispense with imagination, otherwise it remains external.... Such a use of the imagination as the writer makes is legitimate in princi-

ple, whatever may be thought of the particular results."

All the problems discussed in these lectures are approached from what may be called the modern scientific point of view. The supernatural and the miraculous are not definitely rejected, but they are certainly minified and obscured, and the tendency is to explain everything on rational and naturalistic grounds. Perhaps as good an illustration of this as any may be found in his reference to the virgin birth of Jesus in his first lecture. "If there was no definite religious experience in this life of Jesus until the age of thirty, does that not deepen the darkness of the problem of His sinlessness? Of course the knot may be cut by taking one's stand upon the recorded physical miracle of birth. But are we then to deny that the religious value of this life lies in the cleaving of a spiritual channel between His human consciousness and its Home in the Divine Life? Does it serve any end of true piety to refuse to admit that this union with God was brought about through the co-operation of the free moral upward striving of Jesus' spirit with the effort of the Spirit of God towards self-impartation? Does it magnify the religious value of this life to base it absolutely and simply on an actual coming of the Divine Personality into Time through a physical birth in which natural laws were suspended or prodigiously expedited? Do we glorify faith when we eschew reason for mystery? Of course the soul of Jesus was the result of the urge of Creative Life lifting itself in the mounting wave of human development, until it surged into Time in the Babe of Bethlehem, creating the conditions there in which the immanent longing of God might by-and-by make its response to the transcendent calling of God. Here at last was the instrument perfectly attuned by the long patience of God's laws in Nature to whisper to the Unseen listening Spirit the mystic name of 'Father'; perfectly attuned to receive out of the infinite Bythos of Spirit the response 'My Son.'"

In like manner the experiences of Jesus at His baptism, and in the wilderness temptations, and on the mount of transfiguration, etc., are interpreted psychologically and subjectively almost if not quite entirely. But we cannot go further into this. Whether or not we agree with the author's standpoint or accept all his conclusions, his book is well worth reading and study. It is rich in suggestive and stimulating thought, and will supply the germs for many a helpful sermon. It might be added that Dr. Robertson is Professor of New Testament

Language and Literature in the United Free Church College at Aberdeen, Scotland.

JACOB A. CLUTZ.

CHURCH ADVERTISING.

The Newspaper and Religious Publicity. By Richard Beall Niese. George H. Doran Company, New York. 12mo. Pp. 116. \$1.25 net.

If preachers and other reporters of church news were to read and study this manual there would probably be less complaint about the difficulty of getting such news into the papers. The author says that the "newspapers want church news," and he ought to know because he is a newspaper man. He is the News Editor of the *Nashville Tennessean*, one of the most influential papers of the South. He also tells us that the papers want church news written in a newsy way. He further sets out to tell us just what this way is, and he does this in a style that is itself a fine illustration, or example of it. We commend this book to the careful study of our pastors. As the pastor of Mr. Niese says in a brief "Introduction," "The desire for publicity is not a wicked one. No Christian worker will succeed in 'putting over' his work in a great way without the aid of some publicity." This is especially true to-day. It is pre-eminently a day of advertising and advertisements. If the Church does not tell the people what it is doing and what it has to offer that is of interest and value to them, it is likely to be lost sight of and forgotten by all except the few faithful ones. But unless the story of this is told in the right way it might as well not be told at all. By the way, much that Mr. Niese has to say is just as applicable to news written for the church papers as for that given to the newspapers.

JACOB A. CLUTZ.

CHURCH HISTORY.

Christian Monasticism: A Great Force in History. By Ian C. Hannah, F.S.A., Professor of Church History Oberlin College. The Macmillan Company, New York. 12mo. Pp. 270. Price \$2.50.

Very truly does the author say in his brief Preface to this fine volume that "there is no subject on which the

ordinary student, even though perhaps tolerably well read upon the Middle Ages, is more vague in his mind than upon the place of Christian monasticism in the story of the world." He might well have made his statement much more sweeping. The fact is that the great majority of even educated people, at least among Protestants, think of monasticism as at its best a very unworthy perversion of Christian truth and life, and at its worst, and their idea is that it was generally at its worst, as a very sink of iniquity, largely characterized by ignorance, idleness, beggary, and lust. It will be indeed "a new idea" to them that, as our author maintains in this volume, Christian monasticism was one of the twin pillars of medieval civilization, and filled a really colossal place in the educational, industrial and social history of the world outside of monastery walls.

Another matter of surprise to many will be the fact that monasticism is not a peculiarly Christian institution. As the author tells us in his introductory chapter, "Its origins must unquestionably be sought beyond the confines of Christianity and even of Judaism, whose ideals were most unmonastic in every respect. Centuries before Christ came, monks were flourishing in countries much farther to the east than the parts of Asia that He knew." He continues in the next paragraph: "There would appear to be good grounds for claiming as the original home of the monk either India or some closely bordering land."

But the subject of this book is Christian monasticism, hence very little space is given to its non-Christian antecedents. In treating his subject the author finds four great outstanding periods in the history of the development of the institution. As he says, they are quite unequal in length, but in his judgment each is characterized by a new and different spirit and scope. "The first extends from the Oriental beginnings till the days when in the sixth century the great S. Benedict gave monasticism, unconsciously enough, something of the organizing power of the West: this period is dominated by SS. Anthony, Pachomius, and Basil the Great." The first two chapters of the book cover this period. "The second embraces the long centuries during which the Benedictine monk was laying firmly down the foundations of the splendid culture of the Middle Ages and the days when rather numerous reform movements were giving birth to the daughter orders: this period was dominated in turn by the early Benedictines, the Cluniacs, and the Cister-

cians." Chapters III to IX are devoted to the discussion of this period. "The third is the era of the friars when S. Francis of Assisi and S. Dominic (by no means for the first time) were seeking to find a definite work for ascetics to accomplish. This movement began in the early part of the thirteenth century, the climax of medieval culture." This period is the subject of chapter X. "During the fourth period the Church of Rome was making the most energetic efforts by means of her new orders—especially the Jesuits—to repair the losses that the Reformation caused." Chapter XVII deals with this period more especially. Chapters XI-XVI deal with such subjects as The Monk as Missionary; The Monk as Statesman; The Monk as Soldier; Monastic Literature; Monastic Art; and The Decline of the Great Medieval Orders. These latter chapters are among the most interesting and important ones in the book.

At the close of each chapter there is a very full bibliography giving sources and suggesting material for further study. A very complete Index concludes the volume and adds very much to its value.

JACOB A. CLUTZ.

The Story of the Church: An Outline of Its History from the End of the First to the End of the Nineteenth Century. By Charles M. Jacobs, Professor of Church History in the Lutheran Theological Seminary at Philadelphia. 12mo. Pp. 418. Price \$2.00 postpaid.

It may be hard for the generation that was "brought up" on Kurtz's great three volume Church History to believe that Church History can be made interesting as a "story." But in this volume Dr. Jacobs has demonstrated the fact that it can be. And why not? As Dr. Jacobs says in his Preface, "It is the greatest story that human history knows. It spans the centuries and girdles the earth. In one aspect it is the story of human nature. All the faults and all the follies of which man is capable have had their place in it, but so have all the nobler qualities that human nature can display. But that which gives the story its real greatness, and makes it worth the telling, is the presence in it of the power of God. It is the prolongation of the life of Jesus Christ, the Son of God, the Saviour and Redeemer of the world."

It is because Dr. Jacobs has kept all this in mind and

has allowed all these streams of human interest to flow through his book that the story he tells is so fresh and refreshing. What he says of many of the "short church histories" of the past, that they "are all too often valleys of dry bones, from which all shreds of flesh have been removed in order that the valley may not overflow," is all too true. But it is not true of this one. By omitting all mere technical details and unessential facts, and refraining from the references to and quotations from learned authorities for which his familiarity with the subject would have so well qualified him, Dr. Jacobs has given us a "story" which holds and fascinates the reader and lures him on from chapter to chapter, and from one great movement to another, much like a novel. The story of the first century is omitted as being sufficiently covered by the books of the New Testament. In the first chapter we are introduced to the situation as it was found at the close of the first century and in the first half of the second century. The background of Greek and Roman civilization and culture into which Christianity had come is briefly sketched. Christians were still comparatively few, and the Christian religion was a prescribed and persecuted religion at war with all the old heathen religions of the empire. But churches had been planted by the apostles, especially Paul, and their successors in most of the large cities, and the leaven was working. In spite of persecution, perhaps because of it since the blood of the martyrs has always been the seed of the Church, the number of believers in Christ was increasing, and their influence was spreading farther and farther. This is the beginning of the story and from this it proceeds with uninterrupted flow and ever increasing interest through the twenty-nine chapters of the book.

Of course the interest of different readers will naturally center in different parts of the story but it is all so interesting that it is impossible to pick out any parts for special notice. The development of the organization life of the Church, the shaping of her doctrinal positions through the conflicts with the various heresies that arose from time to time either through the perversion of the truth or through the over emphasis of some phase of truth to the neglect of other complementary phases, the rise of the Papacy, the battles between the East and the West and their final separation, the coming on of the "Dark Ages," the renaissance of the fourteenth and fifteenth centuries and the great Reformation of the sixteenth, all these follow in swift succession, and all are

told with a fullness and clearness that are most remarkable when one thinks of the narrow limits of space which was available in a one volume history like this. It is only the thorough grasp of the whole subject by the author, and his mastery of the art of perspective in telling the story that enables him to make so complete and satisfactory a picture.

JACOB A. CLUTZ.

THE NEWLY CONFIRMED.

The Ideals of a Young Lutheran. By Rev. Herman Breuckner, M.A. Wartburg Publishing House, Chicago, Ill. 16mo. Art paper binding. Pp. 64.

This attractive booklet is intended to be used as a gift in connection with confirmation. A certificate of confirmation is bound in with each copy. There are seven chapters treating of My Dear Old Church, My Private Devotions, My Christian Home, My Special Friends, My Personal Habits, My Native Land, and My Final Goal. These subjects are discussed in an interesting and convincing way that would certainly prove helpful to young people who have taken the vows of confirmation. It would be a good investment for church councils to furnish sufficient copies to the pastor to enable him to present one to each boy or girl in the confirmation class. For prices write to the publishers.

JACOB A. CLUTZ.

ESSAYS.

Imperialism and Nationalism: A Study of the Conflict in the Near East and of the Territorial and Economic Expansion of the United States. By Kirby Page. George H. Doran Company, New York. 12mo. Pp. 92. Price \$1.00 net.

In the "Foreword" the author announces that "the purpose of this discussion is three-fold: to furnish a background for the interpretation of current events in the Near East; to call attention to the calamitous record of European imperialism and nationalism; to present evidence of certain phases of the foreign policy of the United States."

There are five chapters, the first three of which deal with the situation in the Near East under the chapter

headings, "Imperialism in the Near East"; "Nationalism in the Near East"; and "Religion in the Near East." These chapters are full of most interesting and valuable information which will go far towards helping the reader to understand the puzzle of events in what is known as the Near East. The other two chapters discuss "The Territorial and Economic Expansion of the United States," and the question "What shall the United States Do About Imperialism and Nationalism?"

The first of these last two chapters is mainly a recital of the several steps by which the United States has grown from a little fringe of colonies on the Atlantic seaboard into a great nation of forty-eight states stretching from the Atlantic to the Pacific and from the Canadian border to the Rio Grande, and has acquired a number of island possessions, such as Hawaii, Samoa, Porto Rico, the Philippines, Guam, and latest the Virgin Islands. In this chapter the author also gives a brief account of the several cases in which the United States has "intervened" in the affairs of other nationalities. Those who are acquainted with Mr. Page's writings, or have heard him speak, will expect, of course that he will condemn this whole policy of expansion, which he does, though he does grant much good has resulted to the peoples who have thus been brought under our care or influence.

The last chapter raises the question of our present and future duty as a nation, especially along the lines of imperialism and nationalism. Mr. Page proposes four steps which he thinks important and imperative. 1. The present interpretation of the Monroe Doctrine should be broadened so as to make the various nations of the Americas jointly responsible for its enforcement. 2. The practice of sending United States military and naval forces into another country for the purpose of protecting American lives, property and investments should be abandoned forthwith. 3. The United States should enthusiastically co-operate with other nations in seeking to create and strengthen effective international agencies through which disputes may be settled without resort to violence. 4. The United States should lead the way in proclaiming a new conception of nationalism. Even those who may not agree with Mr. Page in toto will have to grant that he is a clear and vigorous writer and makes out a strong case in favor of each of these propositions.

JACOB A. CLUTZ.

God's Way with Man: An Exploration of the Method of the Divine Working Suggested by the Facts of History.
By Lily Dougall. The Macmillan Company, New York. 12mo. Pp. 93. Price \$1.00.

Miss Dougall was born in Montreal, Canada, in 1858, but spent most of her life in England and Scotland. She died at Cumnor, near Oxford University, in 1923. These and numerous other facts connected with her life and literary career are given in a brief biographical sketch by Canon B. H. Streeter, who also furnishes a short Introduction to this volume.

Miss Dougall wrote and published a large number of books, the earlier ones being chiefly novels, the later ones mainly on religious themes. Among the latter those that attracted widest attention were her books on Prayer, on Immortality, on The Spirit, on God and the Struggle for Existence, and on The Lord of Thought. She was an independent thinker and somewhat of a free lance along these lines and sometimes gave offense to orthodox churchmen by the positions which she took and by her way of expressing them. As Canon Streeter says in his Introduction, "Miss Dougall had a rare faculty for seeing things religious from a point of view quite different from that which strikes the ordinary mind. Critics said that this made her do insufficient justice to accepted views. Perhaps it sometimes did.... But if her essays are read, not as presenting 'the conclusion of the whole matter,' but as glimpses of truth seen by the flashing insight of a free and original mind, Orthodox and Modernist alike will find in them valuable food for reflection."

This characterization of her writings in general applies very well to the volume under review. Few readers, perhaps, will agree with everything that she says in it, but no thoughtful reader can fail to be stimulated by it. There are five chapters, or "essays" as she prefers to call them. The topics discussed are Providence and Miracle, God as Educator, Forgiveness—Human and Divine, The Worship of Wrath, and Beyond Justice. It will be seen that each of these is a living subject, of special interest just at the present time, and each one is treated in a fresh, original and suggestive way. If there were space it would be interesting to make extracts from at least some of these essays, but if they were to be fair they would need be quite full. Hence we must forego this. But we may add yet what seemed to be her four main religious conceptions as they are summarized by

Canon Streeter at the close of his biographical sketch. 1. God is our Father. But God is better than man; therefore, His treatment of His children will be wiser and kinder than the way in which the best of human parents treats his children. 2. She always thought of God as being like Christ. To her, as to St. Paul, Christ was the 'image' of the unseen Father. 3. She believed that just as a child will simply ask its parents for what it needs, so it would be unnatural for God's children not to express to Him in prayer simply and truly what they felt they wanted—knowing that He would give it them if it was really for their good. At the same time, asking for things seemed to her the least important side of prayer. 4. Miss Dougall's beliefs about the future life were of a piece with her views on the character and nature of God. She thought of the life of the world to come as being a continuation and enrichment—an enrichment passing all understanding—of the highest life that we know on earth.

JACOB A. CLUTZ.

The Wonder of Life. By Joel Blau. The Macmillan Company, New York. 12mo. Pp. 229. Price \$2.00.

This is a rather strange book. It is not easy to understand. The writer of it is evidently a Jewish rabbi. It would seem as though the fifty or more chapters in it might be the germs or digests of as many sermons or addresses given from time to time in the synagogue over which he presides. Or they may simply be meditations, outpourings of his mind and heart in quiet hours of retirement and serious thought. Each chapter is prefaced with a text from the Old Testament Scriptures suggestive of the main thought of the chapter. The title of the first chapter gives title to the book. Some of the other titles are *The Hymn of Creation; Life Surgent and Resurgent; Religion a Keen Vitality; The Romance of Religion; The God Who Answers Me; The Great Unfulfilled; The Eternal Must; The Human Hunt; Dwelling By the Shore; Returning to Our First Altars; The God who Hides His Face; The Hope of Blessedness; Unasked Blessings, etc.*

A quotation or two will give a taste of the author's style of thought and expression. We open the book almost at random and take this from the chapter on "Returning to Our First Altars." It will answer as well as any. The text is Genesis 13:2-3, which tells of Abram's return in his journeying to the first altar that he had

built in Canaan, where he again called on the name of the Lord. On this the author comments, "We harden, we harden. The ardors of youth are soon spent, and all that has been generous in our nature is soon frozen. We had built our altar to the shining God of our youthful days; the radiant vision of something dawnlike in beauty and dewy tenderness fed the flames we had kindled; above it floated our springtime aspiration like incense—like the fragrance of some hidden buds that hangs about the woodlands early in the year: but visions of yesteryear, prayers of withered hearts, sweet smell of faded flowers—where are they? And where is the flame that borrowed its hue from our life-blood, that was both warmth to our flesh and light to our path? And where is the altar we had built with sure hands when the sun was young and played with its own shadows on the ground? Fallen into ruins, its stones moss-grown, its worship forgotten, the very sun above pours the pale light of winter down upon it, as if in pity; only the shadows are still there, deep and dark, but with the playful lightness gone out of them. A brooding spirit of heaviness has settled upon the once so blithsome scene, and all things seem to groan under the burden of our hardened nature. How hard and heavy we have become! We harden, we harden!"

"We have paid too dearly for our knowledge. In the attempt to know life we have cheapened it. We have trampled upon all that is holy and compelled the universe to open up its inner chambers for our profane gaze, in order to satisfy our curiosity. But not after this fashion is a genuine, a sanctified knowledge of life gotten. Truth must be wooed in order to be won. Truth conquered by main force will in the end conquer us with its naked form. Reverently must the veil be lifted, behind which the shining God hides His terribly-beautiful face. Knowledge of life is not worth the price, if we have paid with the loss of something fine and tender and subtle in our soul texture: for such loss means almost invariably loss of happiness. . . . Too late do we become aware of the terrible price we have paid. Too late we drag our weary limbs back to the altars of our youth to rebuild them with trembling hands. And then, when we weep over the fallen ruins of our first altar, will the young God be there waiting to answer our desperate cry: We harden, we harden!"

JACOB A. CLUTZ.

FICTION.

The Furnace. By Dan Poling. George H. Doran Company, New York. 12mo. Pp. 311. Price \$2.00 net.

"It is more than a story, it is an epic." This is the verdict of the well known author, Charles M. Sheldon, after reading this stirring tale of "love, steel and war." The three leading characters are chaplain Bruce Jayne, Major Haig Brant, and Colonel Malcolm Frank. They had met and become fast friends at the front in the World War. They are introduced to the reader in first chapter as they are returning to the United States after the war on the *Aquitania*, and earnestly discussing their respective plans and prospects for the future. They are earnest and serious-minded men who, having fought bravely on the fields of France to make the world "safe for Democracy," are now hoping to go back to civil life and there to help to make Democracy safe for the world, and to realize as far as possible the ideals which were born of the great conflict between the Allies and their enemies. Later a very lovely and devoted young woman enters into the story and plays a heroic part, and also furnishes the opportunity for the charming love story which runs through the chapters. There are, of course, a number of other characters who play more or less prominent and important parts, some of them quite admirable, and some of them very repulsive.

But "The Furnace" is much more than a love story. It is a very realistic and compelling plea for better conditions in industry, especially in the steel industry of the United States. Though, naturally, fictitious names are used, the background for the story is found in the great strikes among the steel workers in and around Pittsburgh, following the World War, and in the famous investigation of and report on the steel industry made by a committee working under the auspices of the Interchurch World Movement. It is not possible to read the story without being profoundly impressed with the need of reform especially in this field.

JACOB A. CLUTZ.

MENTAL HEALTH.

Mental Hygiene as Taught by Jesus. By Alexander B. MacLeod, M.A. The Macmillan Company, New York. 12mo. Pp. 138. Price \$1.50.

We have found this a very interesting and stimulating

book. It approaches the study of our Lord's life and ministry, and especially his method of teaching, from a new angle. In fact, he claims in his brief introduction that this particular phase of the subject, so far as he is aware, "has never been singled out for treatment heretofore." He claims that the great and dominating purpose of our Lord's ministry was the conservation and development of personality, and this seems to be what he means by "mental hygiene." "While it is true," he says, "that Jesus sponsored an exalted programme for man's social relations, nevertheless, paradoxical though it may sound, his chief emphasis, first and last, was upon the individual and his spiritual growth." And again he says, "In his system psychology comes first, and then sociology," and he quotes approvingly the words of Evelyn Underhill, in an article in the *Hibbert Journal*, "The struggle for a personal life is no selfish undertaking, as busy social reformers sometimes insist. On the contrary, it is the first step in all valid social reform."

Besides the author's own introduction there is a brief "Preface" by S. Parkes Cadman in which he characterizes the book as "a scholarly and comprehensive treatise upon an extremely important theme," and at the close a short "Summary" of the argument and an unusually full and complete bibliography. The main discussion is divided into seven chapters the title headings of which will give some suggestion of their contents. They are, Mental Self-Reliance through Freedom, The Suggestiveness of Jesus, The Prolonging of Mental Plasticity, Adjusting Studies and Tasks to Life, The Hygiene of Encouragement, Responsibility and Service, Religion and Mental Hygiene.

We quote yet a few sentences from the "Summary" at the close: "In bringing these pages to a close, let us glance back in swift review over the ground we have been traveling, and summarize in a word its main features. Just what have we been attempting? In a nutshell, it has been this: we have tried to show that our Lord used in his work of teaching, what would be called a genuine methodology, modern and scientific, true to the best principles known to-day of a sound mental hygiene. . . . His approach to men was positive in character and never forbiddingly negative. He adapted his teaching to the mental capacities of his hearers. He did not expect the same things from all, for he knew that not all men were mentally and morally equal. His emphasis was upon attitudes rather than upon accomplishments. The dynamic

in the moral and spiritual life was his ideal and not the static—the intent of the heart rather than the outer action or the particular intellectual apprehension was what counted most with him.

“Central in his method was his more than generous use of encouragement, along with the piece of real hard work that he gave to each one to do. He saw hidden good in every life, and, however deeply buried it might seem, he held out hope for its germination and vigorous development. In a word, our Lord’s methods were successful in bringing out the hidden best in men, and in starting them on the road to a fully rounded personality. His system puts a premium on moral and intellectual initiative, a prime essential for growth and mental self-reliance.”

JACOB A. CLUTZ.

LETTERS.

Dear Family. By Peggy Ann. The Abingdon Press, New York. 24mo. Pp. 107. Price 75 cents.

Whatever else Peggy Ann may be or not be she is at least a genius in letter writing. In this booklet she purports to be a “contract teacher” in a South American mission. The letters are written to her “Dear Family,” and make up a kind of diary of her doings and experiences. They begin aboard ship on the way out,” and continue through her year in the mission school. They are full of shrewd observations, wise reflections, and a wholesome mother, or sister, wit. If you ever have a spell of the blues pick up Peggy Ann’s “Dear Family,” and read a few pages and see if it does not cure you and make your heart lighter and all the world look brighter.

JACOB A. CLUTZ.

MISSIONS.

The Foreign Mission Convention at Washington, D. C., 1925. Foreign Missions Conference of North America, New York, Publishers. Cloth. Pp. 466.

This volume of addresses delivered at the Foreign Missions Convention of the United States and Canada, composed of over three thousand delegates is a fine compend of missionary information, which is made accessible in detail by an excellent index of twenty-three pages. From my personal observation during my attendance at the

great convention I bear testimony to the fine personnel of the missionary leaders and their comprehension of the greatest problem and task of Christianity. The perusal of these addresses will stimulate the minds and warm the hearts of pastors and bring forth fruit in their churches. It seems to me that pastors cannot well evade the responsibility of reading such a volume.

J. A. SINGMASTER.

Brave Adventurers. Katherine Scherer Cronk. The Central Committee on the United Study of Foreign Missions, West Medford, Mass. 12mo. Pp. 143. Paper. 50 cents.

In *Brave Adventurers* Mrs. Cronk has told the stories of eight missionaries, among them Hans Egede, David Livingstone and John G. Paton, with especial emphasis upon their faith in God and their communion with Him in prayers. No speaker in the Lutheran Church is able more wholly to enthral an audience with a verbal story and it is not surprising to find an equal charm in stories which are written down. The book is to be used as one of the Junior Missionary text books for next year and is furnished with an accompanying booklet which gives suggestions for posters and other devices for teaching it to children. It is suitable also for use in Vacation Bible Schools and Sunday Schools and for private reading.

E. S. L.

Whither Bound in Missions? By Daniel J. Fleming. Association Press, New York. Price: Paper, \$1.00; cloth, \$2.00. Pp. 222.

Dr. Fleming is an authority on missions from practical acquaintance and prolonged study. His present volume deals with fundamental questions of attitudes and methods, with special reference to the ultimate control of foreign work by native Christians. The Mission Boards, the missionaries, and the supporters of missions ought to read this book very carefully. It presents a high and plausible point of view, and has the endorsement of trustworthy students of the subject.

J. A. SINGMASTER.

LECTURES ON PREACHING.

Preachers and Preaching. By Arthur H. Smith, D.D., Ashland, Ohio. The United Lutheran Publication House, Philadelphia. 12mo. Pp. 145. \$1.25 post-paid.

It is an unusual pleasure to pick up a volume like this on the subject of preaching, prepared by one of our own pastors and printed by our own publication house. Many books on preaching have been published in recent years, but they have been by men who are little known among us, and bear the imprint of other publishing houses. This is our very own. Dr. Smith has been for many years the beloved and successful pastor of Trinity Lutheran of Ashland, Ohio. This is one of the leading Lutheran churches in that great state, and Dr. Smith has long been recognized as one of the most influential ministers in our denomination, not only in Ohio but throughout the United Lutheran Church. It was very fitting, therefore, that he should be invited to deliver this course of lectures on the Kessler Foundation before the faculty and students of Hamma Divinity School connected with Wittenberg College, Springfield, Ohio. Dr. Smith has well justified the confidence in him indicated by this selection.

The course comprises five lectures on the following topics: I. The Place of Preaching in the Church's History. II. The Purpose and Content of Preaching. III. The Making of the Sermon. IV. The Preaching of the Sermon. V. The Preacher and His Own Spiritual Life. As these titles indicate, the first lecture is largely historical; the second sets forth the aim and scope of the sermon; the third is chiefly homiletical; the fourth deals with the important subject of delivery; and the fifth emphasizes the facts that if the preacher would win men to Christ and build them up in Christian character and life, he must be a good man himself.

The treatment of these topics is always clear, thoughtful, suggestive and forceful. Evidently Dr. Smith has read widely and has well digested his reading. He also draws largely on his own wide experience and his careful observation. He offers no new theories, neither does he profess to have made any startling discoveries in the art of preaching. He believes in the old gospel, and he believes in the tried and proved methods of presenting it in the pulpit which have been used and found effective by the best and most successful preachers in all ages of the

Church. He believes in the accepted theology of the Church and agrees with Paul that the preaching of Jesus Christ, and Him crucified, is the best antidote for the evils of the world and offers the only way of salvation for sinful men. As he himself expresses it, "The following chapters, it may be said frankly, are written from a conservative point of view, for the author is strongly conservative in his theological views and convictions. A preacher's theology will certainly influence and form his homiletics. We believe in the integrity, the power and the inspiration of the Sacred Scriptures; we believe in Christ as our divine Lord and Saviour; we believe in the Gospel of Salvation from sin and death through our Lord's death and atonement on the cross; and we believe that this salvation should ever be the heart and substance of the Church's preaching."

JACOB A. CLUTZ.

Sufficient Ministers. By Joseph M. M. Gray, with an Introduction by Bishop William F. McDowell. The Abingdon Press, New York. 12mo. Pp. 134. Price \$1.00.

This will be a good book for ministers to read on a "blue Monday" or whenever they are discouraged, or cast down, or dismayed. It will give them new courage to lift up their heads, gird on their armor and go forth to battle for truth and righteousness with cheery hearts, filled with hope and the assurance of ultimate victory. The title is frankly taken from Paul's great words in II Corinthians 3:4-6: "And such confidence have we through Christ to God-ward: not that we are sufficient of ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant." The subject is presented in five lectures delivered in the early part of this year at DePauw University on the Matthew Simpson Foundation. This Foundation "provides for bringing to the University every year a preacher of distinction to interpret the task of the Christian minister to college men." It is a worthy and most stimulating interpretation of the great calling that is given in these lectures. Certainly no student who heard them, or who will read them as they are now published, could ever think of the work of the ministry as anything less than a man's job, or as unworthy of the richest talents or the highest culture that any man can bring to it. The special subjects discussed are, "The Preacher in American

History and Life," "The Preacher as the Interpreter of His Age," "The Preacher in the Direction of Social Reform," "The Preacher and the Creation of Public Opinion," and "The Preacher and the Present Hour."

It would perhaps be an extravagance to say that the lectures are all of equal interest and value, but it is not too much to say that they are all worth while. We would not wish to lose any one of them. In fact each one has its own special merit and its own particular lesson to teach. Which one will be pronounced best will depend very much on the reader and on his own peculiar standpoint and interests. Perhaps the last one on "The Preacher and the Present" has made the strongest appeal to the reviewer. It offers a strong and convincing answer to the complaint sometimes heard, that the day and opportunity for the preacher is past. By no means is this the case, according to Dr. Gray. On the contrary he insists that the present day offers special opportunities for leadership and the highest kind of service, to the right type of preachers. It may not be amiss to quote here Dr. Gray's characterization of the men in the ministry to whom the future belongs; "men, disciplined in mind, dedicated in life, ample in knowledge, eager and unafraid in the face of new truth, at home in the affairs of other men and not unacquainted with the secret place of God; who look out upon the world of time in the light of eternity; who hear amid the tumult of the hour, the tranquil admonition of the centuries; and who, challenged alike by the seductions of expediency and the attractions of the profitable and pleasant, declare without compromise for that which is right."

This presents a very high ideal, but no truly "sufficient" minister will say that it is too high even though he may feel that in some things he himself falls short of realizing it. Dr. Gray calls attention to four reasons why he thinks that this is a day of special opportunity for the preacher who understands the needs of the time and is equipped and ready to meet them in his message and ministry. They are, first, "because the world to-day is defeated by the inertia of his knowledge, and the preacher offers it the dynamic of a moral passion"; second, "because the world to-day is betrayed by the tentative character of social reform; and only the preacher can speak with authority to its conscience the effective challenge of personal obligation"; third, "because the world to-day is imperiled by its perversions of liberty; and the preacher proclaims with searched and questioned, but impregna-

ble sanctions, the productive securities of law"; fourth, "because, amid the progress of knowledge, the programs of social readjustment, the inspirations of expanding freedom, to him alone has been committed the ministry of consolation." For the development of these reasons we must refer our readers to the book itself, though the temptation is strong to go on and quote paragraph after paragraph.

JACOB A. CLUTZ.

PEDAGOGY OF ST. PAUL.

The Pedagogy of St. Paul. By Howard Tillman Kuist, A.M., Ph.D., Professor in the Biblical Seminary in New York. George H. Doran Company, New York. 12mo. Pp. 169. Price \$1.75 net.

In all the history of the Church of Jesus Christ no other man has so held the center of interest and attention as the Apostle Paul. More time has been devoted to the study of his life, and character, and work, and writings, and more books have been written as the fruit of this study than in the case of any other man. In the author's brief Introduction to this volume he quotes Professor Francis G. Peabody of Harvard Divinity School as saying that "the Library of the Theological School in Harvard University contains more than two thousand volumes dealing with the life and letters of the Apostle Paul, or more than that one for each year since his time, not to speak of the multitudinous commentaries and histories in which the teaching of Paul has an important place."

And still the interest does not wane, but rather increases as the years increase and the Church comes to understand more fully and appreciate more deeply the great contribution which this man of Tarsus made to its life, and doctrines, and influence in the world. Every year sees additions made to the number of books, and pamphlets, and magazine articles, and sermons which have some phase of his life and work as their theme. It would seem that, under these circumstances, it would be at least impossible that any one now could find anything new to write or even to write about. Yet, it is claimed for this book that it opens practically a new field of study and research, and is thus a contribution of first importance to our knowledge of St. Paul and his methods of work.

The book has ten chapters. The chapter headings are, The Sources of St. Paul's Pedagogy (2); The Qualifica-

tions of St. Paul as a Teacher; St. Paul's Aims as a Teacher; St. Paul's Educational Views; Psychological Elements in St. Paul's Appeal (2); St. Paul's Pedagogical Methods; The Results of St. Paul's Pedagogy; and A Critical Estimate of St. Paul's Pedagogy. There is also, at the close, an extensive Bibliography, and An Analytic Summary which is practically an outline of the book.

As the author himself states, his purpose in writing this book was "to bring together, somewhat more fully than can easily be found in one place elsewhere, the material for making an estimate of the man from a pedagogical point of view. The problem briefly stated is this: In the light of his times and his life work, what can be learned regarding the origin, nature, results and value of his pedagogy?"

The book gives evidence of an immense amount of reading and study. The pages abound with quotations and references to footnotes where the sources from which the quotations are gathered are given. Indeed, we cannot help feeling that the work would have been better done, it certainly would have made a more readable book, if the results of the author's reading and study had been more fully digested and presented as a more continuous and connected discussion of the subject. We may be entirely mistaken, but we cannot escape the suspicion that this is a thesis presented as a part of the work in earning a doctor's degree.

One of the most interesting chapters is the last one, in which the author gives us a pedagogical evaluation of St. Paul. He draws from his entire study of the subject these six conclusions: 1. St. Paul's pedagogy was *effective* both immediately and permanently. 2. St. Paul's practiced many things which modern educators preach. 3. St. Paul was an Educator as well as a Teacher. 4. His aims as a teacher touched every side of man's nature, and all of them focused in one unique central aim, an aim which united religion and education toward the realization of complete manhood in this life (and as his teachings further indicate, in the life to come), the perfect standard and dynamic of which is Christ. 5. St. Paul's qualifications as a teacher emerge from his teaching career. 6. St. Paul's pedagogy was sourced in his training; a training to which his race, his home, his school, and his wider experience in Tarsus and the Roman world contributed.

JACOB A. CLUTZ.

SUNDAY SCHOOL PEDAGOGY.

Teaching the Youth of the Church: A Manual on Methods of Teaching Graded, Elective and Uniform Lesson Courses to Intermediates, Seniors and Young People in the Church's School. By Cynthia Pearl Maus. Maus. George H. Doran Company, New York. 12mo. Pp. 211. Price \$1.75 net.

Every mother may be presumed to know her own child better than anybody else does. The same thing is true, or ought to be true, of the author of a book. Usually the author of a book gives his readers the benefit of at least part of this knowledge in his Preface, or Foreword. Hence, it is a good rule always to read the preface to a book first. It is the author's introduction to his literary child, and the reading of it will greatly facilitate the reader's acquaintance with the book itself.

It is seldom, however, that an author gives his or her readers so complete and so illuminating a description of the book as we find in the preface to this volume on pedagogy as applied to the work of teachers in the church school. In fact, we have found it so true to the contents of the book, and so full and satisfactory as a description of both its purpose and the treatment of the material presented, that we can do no better than to quote at least two paragraphs. In the first one she sets forth her object in writing the book: "The aim of this book is not to discuss teaching principles in general, for there are already numerous texts on pedagogy by recognized authorities in the field of both secular and religious education. The purpose of this book is rather to face with teachers of youth the fundamental principles in the field of knowledge of one's pupils, of teaching materials and methods essential to successful work with adolescents, and to face them applying the newer educational viewpoint that 'life becomes, learns both to know and to do, by doing' to every life situation, to every type of knowledge and experience, and to every method by which pupils may become through doing."

In another paragraph the contents of the book are analyzed as follows, "The first four chapters are given to a discussion of the fundamental ground of knowledge and skill that every teacher must have before one can hope to achieve success with any method of lesson development in teaching the youth of the church. These fundamentals are: Knowing One's Pupils; Knowing the Materials of Christian Education; Knowing the Technique

of Teaching; and Lesson Building Principles. In these chapters also, as well as in the later chapters discussing methods of lesson development the author has suggested 'project' approaches on the part of teachers in acquiring the knowledge and skill needed as a background for the successful use of any and every teaching method. There follows consecutively one chapter on each of the following methods of lesson development specifically applied to teaching the youth of the church,—story, question, topical, outline, project, and learning through the activities of 'survey,' 'observation,' and 'practice teaching.'"

A careful examination of the book proves that these promises have been amply fulfilled and more. It will have to be a dull teacher who will not find a lot of inspiration and help by the study of it. This study will be greatly assisted by the fact that in each chapter the method of teaching discussed is illustrated by one or two typical lessons. A series of questions at the close of each chapter, and extensive lists of books for further study, will also greatly aid the serious student. Dr. Henry Edward Tralle of Columbia University Community Training School is entirely right when he writes of this volume, "Miss Maus has placed all teachers of the youth of the Church under lasting obligation in giving them a book so rich in pedagogic principle, in concrete method, and in stimulating suggestion."

JACOB A. CLUTZ.

PSYCHOLOGY.

More Psychology and the Christian Life. By T. W. Pym, D.S.O., M.A., Diocesan Missioner in Southwark, Chaplain to H. M., the King, etc. George H. Doran Company, New York. 12mo. Pp. 178. Price \$1.60 net.

Evident reference is made in the title of this book to another one that preceded it, "Psychology and the Christian Life." That book made a profound impression both in England and in this country among all students interested in the application of psychology to the Christian experience and life. Its popularity is attested by the fact that it has already reached a seventh edition though it has been out only three years.

The present volume is in a sense supplementary to the earlier one, as indicated in the title. At the same time, as the author explains in the Preface, a knowledge of the other book is not essential to the understanding of this

one. Indeed, as he says, "This book assumes in the reader very little previous study of psychology in its application to religion. In my own mind it is a natural successor to 'Psychology and the Christian Life,' written three years ago, but it can be understood without reference to the first book by those who need an elementary introduction to the subject. Its aim is practical, and my hope is that it may help people in the difficult art of daily life."

It should not be assumed from this statement that this book is merely an elementary treatment of the subject. It really deals with some of the most vital phases of the subject. But Dr. Pym has the art of discussing even profound and difficult subjects in such a clear and simple way that he is easily followed and understood by any reader of ordinary intelligence and thoughtfulness. Indeed it is a delight to follow him.

There are eight chapters with the following headings: Imagination; Imagination and Belief; Use and Misuse of Imagination; Faith and Suggestion; The Will and the Imagination; Instinct and the Imagination; Psychology in the Bible; and General Conclusions. All these chapters are interesting and filled with valuable suggestions. There is a special interest, however just at this time in the chapter on "Faith and Suggestion" from which the following extract may be taken as a sample: "It is from God's knowledge of the good rather than of the evil in us that we must start. It is necessary that the self-righteous and self-satisfied should be forced, if possible, to 'see themselves as God sees them,' meaning to see the faults and sins which injure Eternal Love. But it is a deplorably negative view to take of Eternal Love that His contemplation of us is simply a contemplation of that which is evil in us. It is a hideous relic of the policeman-around-the-corner notion of God that the words 'see ourselves as God sees us' should instantly suggest to us our moral infirmities. Because God became in Jesus incarnate in human life I know that I too am a son of God and that God when He looks on me sees good as He sees good in all men. Love is like that. However little there is of good in any man, Love sees it first, Love sees all of it, and Love sees it all the time. Love sees evil as well, but that is a side of truth that in some connections has received an emphasis at the cost of due attention to this other."

JACOB A. CLUTZ.

SERMONS.

Looking Towards the Heights. By O. S. C. Wallace, M.A., D.D., LL.D. George H. Doran Company, New York. 12mo. Pp. 174. Price \$1.60 net.

Dr. Wallace is the pastor of Eutaw Place Baptist Church of Baltimore, Md. The ten sermons which compose this volume were preached before the students of William and Mary College, Williamsburg, Virginia, in the Spring of 1924. The services were held in a tent on the college campus, and were of a pronounced evangelistic character. In a brief Foreword, President Chandler, of the college, bears grateful testimony to the profound impression made on the student body and on others who heard the discourses. Members of the faculty, students and others who were present, and realized the good that had been done by the preaching of these sermons, have united in the earnest request that they be put into print and thus given a wider circulation and a more permanent form.

The sermon topics are, Walking on High Places, The Word Made Flesh, Companions of the Incarnation, The Word of Faith, Have We Room for a Tyrant God? When a Man May Speak Positively, "When I Survey the Wondrous Cross," The Light of the World, Companions of Jesus' Resurrection, and Street, Church, Family and God. The sermons are earnest, thoughtful, evangelical and convincing. It is truly refreshing, especially in these days, to find a minister addressing a college audience, and yet not hesitating to appeal to the old and familiar truths of the gospel, and to call on men to repent and to accept Jesus Christ, not merely as a great teacher, or a beautiful example, but as their Savior from sin, and as their divine Redeemer and Lord. Modernists will find no comfort in these sermons, and yet there is nothing of narrowness or bigotry to offend a truly modern and Christian spirit.

JACOB A. CLUTZ.

The Peril of Power and Other Sermons. By the Rev. Henry Howard. Minister of the Australian Methodist Church. George H. Doran Company. 12mo. Pp. 258. Price \$2.00 net.

There must be something peculiarly stimulating in the air or about the environment in Australia that it produces so many good preachers. If we are not mistaken this is

the first volume from the pulpit of Rev. Mr. Howard to be offered at least to the American public, but we feel quite sure that it will create a strong demand for others to follow. In the advertisement on the jacket of the book the publishers quote the *Methodist Recorder* as saying, "Mr. Howard has rare gifts of felicitous expression and an unrivaled power of apt illustration—one of the most widely known and popular ministers in Great Britain." After reading the sermons in this volume we can readily believe this testimony and heartily endorse its strong commendation of this preacher's thought and style.

The book has seventeen sermons, some of them evidently much abbreviated. The titles are striking and suggestive: The Peril of Power; The Two Fields; The Solvent of Doubt; The Bible and the School; The Secret of Rest; The Secret of Peace; Mental Unity and Moral Stability; Wanted—An Honest Man; Corporate Action and Individual Responsibility; A Sunset Call; The Back-Fire of Sin; The Moral Labor Market; Service the Sign of Greatness; The Virtue of Patience; The Costs of Perfection; The Discipline of Faith; and The Courts Are Open.

Several of these sermons deal with subjects of special local and temporary interest. Evidently the first one, on "The Peril of Power," was preached during the World War. The fourth one on "The Bible and the School," is concerned especially with problems arising in connection with the system of education in the British Empire. The last one on "The Courts Are Open," discusses the conflict between organized labor and capital, etc. But in the case of each of these the subjects are treated in such a broad and comprehensive way as to give the sermons general and permanent value. In each case principles are brought to light and applied which are universal and eternal. For example, take this paragraph on the use of power, which is especially interesting just now when extreme pacifists of the Sherwood Eddy type are insisting that all war, even a purely defensive war, is of the devil and is so evil that Christians should refuse at any cost to participate in it in any way whatever: "Power of itself can be neither good nor bad. It depends entirely on the end to which it is being worked as to whether it is to be justified or condemned. It takes its moral quality from the agent by whom it is employed. We seem to overlook the fact that moral forces may be transmitted through physical weapons. Seeing the physical means, we are

apt to confound the instrument with the force that works through and wields it. Thus endless confusion is wrought not only in the common but in the cultured mind. It is difficult and perhaps unnecessary to draw a scientific distinction between physical and moral force, but for all practical purposes it may be sufficient to say that a force may be held to be moral whatever weapons it may use, whatever agents it may employ, whatever the medium through which it may be transmitted, as long as it takes its rise in moral motives and is operated for moral ends. It is constituted moral by the use to which it is put. This at once disposes of the idea that to employ physical instruments is to renounce moral measures. Such an idea springs from confounding the operating energy with its instrumental means, the employer with the employed. When a parent ceases trying by gentle means to induce a boy to give up his evil ways and begins to operate through his skin, the force is none the less moral that it is being mediated by means of a leather strap. The father's motive and saving intention are not altered any more than that of the doctor's when he changes his patient's medicine. Indeed, the change in the medicine is a demonstration of the unchanged purpose. He simply drops a specific to which his patient has not responded in favour of one to which he thinks he will. To say when a parent changes his prescription in the treatment of the boy that he has dropped moral force in favour of physical, is utterly to mistake the situation.

"The morality of the force does not reside in or in any way depend on the instrument, but in and on the person who handles it. Thus it remains the same whether a man uses his tongue, his pen or his sword. These are simply modes of its expression, methods by which it becomes articulate and translates itself from the realm of abstract ethics into the world of moral act and fact. This shifts the whole question back to the region of the intentions, where alone it can be clearly judged, and its quality approved or condemned."

We cannot resist the temptation to quote just one more paragraph from the sermon on "The Back-fire of Sin," a most suggestive title that is a sermon in itself: "If we could or would but anticipate the disillusionment of sin as vividly as we do its delights, one would think that never again would false voices succeed in luring us astray. But by some fatal fascination we are led to dwell on the forecast of the pleasure and to cut out the

consequent pain. That there is pleasure in sin, wild, delirious and tingling through every nerve, it would be foolish and false to deny. Does any one suppose that the whole world would go trooping down the broad road, were it not strewn with seductions to the senses and satisfactions to the flesh? Nothing is to be gained by blinding our eyes to the facts and feeding ourselves on lies. The god of this world must be credited with catering on an extensive and expensive scale to his votaries. He exacts the price, but he does deliver the goods. It is true that part of the price men pay for the pleasures of sin, consists in a steadily diminishing power of enjoying them, so that presently the most delicious sources of physical delight pall upon the taste and repel rather than attract. But it is difficult to see how the devil can be blamed for that. It is the result of our make-up. It was never intended that we should be content with the things of time and sense. We know in our better moments that we are other than the children of time, that we have higher relations than those on earth to fulfill, that we are related to an eternal order, and that our destinies are linked with the world to come. . . . When we deliberately take sin by the hand and turn our back on duty, we are lowered in our own self-respect. We violate our own souls. We desecrate the inner sanctities. There is a clinging sense of vileness that all great Neptune's ocean cannot cleanse away. We are at quarrel with the eternal law of right, and this consciousness cuts the ground from beneath our feet. There is nothing so weakening, so utterly undoing, as the knowledge that we are in the wrong. This is the conviction that always sets in on the track of sin, that we have not only violated a law, but we have violated ourselves, not only wronged God but wronged our own souls."

Mr. Howard's sermons are full of such passages, and it is because of this clearness and freshness of thought, this richness of illustration, and this beauty and force of expression, that we can heartily endorse what the publishers say in the advertisement, "preachers will want this volume for its originality of approach and preaching skill, and laymen will find much inspiration in the clear revelation and keen application of spiritual truth."

JACOB A. CLUTZ.

FOREIGN STUDENTS.

The Foreign Student in America: A Study by the Commission on Survey of Foreign Students in the United States of America, Under the Auspices of the Friendly Relations Committees of the Young Men's Christian Association. Edited by W. Reginald Wheeler, Henry H. King, and Alexander B. Davidson. With a Foreword by Robert E. Speer. Association Press, 347 Madison Ave., New York. Large Octavo. Pp. XXXIV + 329.

This is an impressive volume both in size and in its contents. It presents a startling challenge to every earnest and thoughtful American Christian. Most of the members of our churches in America know something about the work of Christian missions in foreign lands. They know something of the mission fields, the people among whom they are located, the difficulties of the work, the needs of the several fields, the results secured, etc. The missionary boards of the churches, and especially their executive secretaries, take care that this kind of information is as widely diffused as possible as a stimulus to interest in the work and contributions to its support.

But we suspect that comparatively few among the laity, or even among the ministers, really know how many young men and women are coming to this country from year to year to study in our schools and finally to return to their own people either to help or to hinder the work of the missionaries. In the Introduction to this volume we are informed that there are now nearly ten thousand of these foreign students in our colleges and universities, and several thousand more in our secondary schools, the total number being nearly fourteen thousand. This is certainly a startling fact, especially when we remember that as a rule these students represent the very best types of their several nationalities and that in the years to come, which are heavily freighted with destiny, they will be among the leaders of their people in the home lands, and will have much to do with deciding their thought and conduct not only in economic and industrial life but also in matters educational and religious. Such a fact may well give us pause. It seems almost foolish to send thousands of missionaries to the non-Christian lands, and spend millions of dollars in financing their work, and then so largely neglect, as we have been doing,

these thousands of students within our own borders. More startling still, and much more to be regretted, is the fact that in only too many cases the treatment given these young men and women, and especially their own observations of our industrial and social life, tend to destroy whatever germs of Christian faith they may have had when they came, and to send them back utterly disillusioned and ready to oppose the work of the missionaries.

It was to make these facts known and to try to awaken the Church to the importance and the seriousness of the situation that these studies have been prepared and published. There are nine chapters: I. Outline History of Student Migrations; II. The Political and Religious Background of Students Coming to America; III. The Careers and Influence of Returned Students in Their Homelands; IV. The Foreign Student and American Life; V. The Foreign Student and the American College; VI. Social and Religious Life of Foreign Women Students; VII. The Attitude of the Foreign Student Towards Christianity; VIII. Organized Efforts on Behalf of Foreign Students; IX. Some Constructive Suggestions. There is also an extensive Appendix made up of a large number of statistical and other tables and charts giving a vast deal of very important information in condensed form.

All together this is a most interesting as well as most important volume. It deserves a wide circulation and the most careful and thorough study.

JACOB A. CLUTZ.

MISCELLANEOUS.

Over the Hills of Galilee. By Stephen A. Haboush, The Lutheran Book Concern, Columbus, Ohio. Cloth, green and gold. Pp. 91. Price 60 cents.

This is an attractive booklet to the eye, with its fine cover and good print. The author is a Galilean and proud of it. No country is more charming to him than his native land. The title of his book might be *The Shepherd Psalm*, for it is really an exposition of that psalm. He was himself a shepherd in Palestine before coming to America some years ago, and hence is qualified to write of the shepherd life as it is alluded to in the Bible.

J. A. SINGMASTER.

Fun and Philosophy of Safed the Sage. By Wm. E. Barton. The Pilgrim Press, Boston. Board cover. Pp. 189. Price \$1.25.

Dr. Barton is a fine preacher and scholar, versatile in his ability and known to many as an authority on Lincoln. The book is a collection of parables, striking, original, full of wit and wisdom, well worth perusal and also the small price for which it may be had.

J. A. SINGMASTER.

Portrait of a Publisher and the First Hundred Years of the House of Appleton. 1825-1925. D. Appleton & Co., New York. Cloth. Pp. 96.

This is a book of more than ordinary interest. It is the record of the remarkable achievement of a century of devotion to the science and art of publishing. It is a tribute to the splendid personality of noble sires and their distinguished sons. The subject of the sketch is the late William Worthen Appleton who was for over half a century closely identified with the house founded by his grandfather, Daniel Appleton.

The operations of the house of Appleton have been on an enormous scale. For instance Noah Webster's famous Spelling Book has reached thirty-five million copies. About three million copies of the American Cyclopedia have been sold, over half a million of Herbert Spencer's books, a million of "Picturesque America," and over twelve million of Harold Bell Wright's books.

We unite in congratulating so venerable and honorable a firm at the conclusion of its first hundred years, and express the hope that its history may continue for centuries.

J. A. SINGMASTER.

APOLOGETICS.

Christ, The Truth. By William Temple, Bishop of Manchester. Macmillan Company, New York. Cloth. Pp. 341. Price \$2.50.

Dr. Temple is a devout scholar of deeply earnest spirit, whose present volume is intended to be a vindication of the Christian faith. He believes that the intellectual atmosphere of the day needs to be purged of its philosophical haze by insisting on the personality of God and the reality of the Incarnation. He accepts the deity of Christ not simply because it is taught in the New Testa-

ment, but chiefly because men are impelled by their growing spiritual experiences to find in Christ an answer to their deepest longings. The author asserts the impeccability of Christ on the ground that human nature in its highest form is always tending to perfection.

We regret that Dr. Temple occasionally falls into error and contradiction. For instance, he teaches a two-fold personality in Christ, the possibility of annihilation, and the doctrine of consubstantiation as the belief of the Lutheran Church. These teachings seem to be lapses of thought out of harmony with the general purposes of the book.

J. A. SINGMASTER.

Must We Part With God? By Ernest F. Champness, Surrey, England. The Macmillan Company, New York. Cloth. Pp. 100. Price \$1.00.

This is a serious inquiry into the permanence of theistic belief. The author, in simple language, sets forth the several alternatives to theism. The World War, he declares, while adding nothing to religious knowledge, crushed men's aspirations and benumbed their faith, culminating in practical atheism. Agnosticism also has wrought havoc with many. Over against indifference, pessimism and naturalism, the author justly insists that fact compels us to accept a theistic interpretation of the universe. Human personality, with its aspirations, demands a God who knows man and draws him and answers prayer.

J. A. SINGMASTER.

A Covenant Keeping God. A Narrative of Personal Experience. By Francis Wesley Warne, a Bishop of the Methodist Episcopal Church. The Methodist Book Concern, New York. Cloth. Pp. 109. Price 50 cents.

This little book is the outpouring of a great heart and the spiritual record of a consecrated life in the ministry at home and abroad. It is wholesome reading.

J. A. SINGMASTER.

Native Churches in Foreign Lands. By Henry Hosie Rowland. The Methodist Book Concern. Cloth. Pp. 199. Price \$1.50.

Mr. Rowland's missionary experience in China for a decade qualifies him to discuss the necessity of working

for the establishment of indigenous churches in non-Christian lands. He has marshalled a valuable mass of information and argument in favor of the establishment of native churches. He seems to have met the practical difficulties in the way. The greatest need everywhere is native leadership, the creation of which is the chief task of the missionary.

J. A. SINGMASTER.

DEVOTIONAL.

The Vigil at the Cross. Prayers and Meditations on the Seven Words from the Cross, with an order of Worship for a Three-Hour Service on Good Friday, selected and arranged by Rev. Frank J. Goodwin, D. D. The Macmillan Company, New York. Cloth. Pp. 75. Price \$1.00.

This is an exceedingly helpful book for private meditation and public worship. It is compiled with wisdom from many sources. There are only two parts to each section—a brief exposition and prayers. There are forty or fifty of the latter in collect form. The minister will do well to make large use of this book in his discourses on the Seven Words. A passion service deserves the very best. There must be nothing to offend the most sensitive, nothing trivial or unworthy, nothing to mar the dignity and the solemnity of the unveiling of the cross of our Lord. In such a service there must be nothing extemporaneous. Everything should be thought out and written out with the greatest care, that there be no faltering in the setting forth of the deep things of Calvary, the contemplation of which stirs the profoundest emotions of the soul. For once let the minister overcome his ill-founded prejudices against a liturgical service, for our Lord Himself in His direst need made use of the ancient prayers of his people.

J. A. SINGMASTER.

DOGMATICS.

Fundamentalism versus Modernism. By Eldred C. Vanderlaan. The H. W. Wilson Co., New York. Cloth. Pp. 446. Price \$2.40.

This is a well-indexed compilation of opinions on the great controversy now going on in American Protestant

Churches. The book is intended to serve as a source book in which the *pros* and *cons* are impartially stated.

There are five parts to the book, the first being introductory. It quotes the Apostles and Nicene Creeds, and gives several quotations from modern confessions, as well as definitions of terms. The second part deals with views of the Bible; the third with Evolution; the fourth with Miracles; and the last with the Position of Modernists in Orthodox Churches.

It is significant to a Lutheran that his Church is not mentioned, that the Augsburg Confession is ignored, and that Luther is alluded to only four times—once in a comparison with Bryan! All this indicates that our Lutheran faith is undisturbed by the commotion in the Calvinistic churches. We believe that the upheaval will in the end more firmly establish the Bible as the Word of God and confirm the belief that Jesus Christ is God's only Son, born of the Holy Spirit and the Virgin Mary.

J. A. SINGMASTER.

RELIGIOUS POETRY.

The World's Great Religious Poetry. Compiled by Caroline Miles Hill, Ph.D., New York. The Macmillan Co. 1923. Cloth. Pp. 836. Price \$5.00.

This splendid volume bears witness not only to the skill and genius of the compiler, but much more to the universal religious instinct of the race. It is a great symphony of the hearts and the voices of the ages sighing for the living God.

About eight hundred poems are quoted and arranged under twelve appropriate heads, beginning with Inspiration and ending with The Future Life. Copious indexes make the contents accessible. The compiler has diligently searched many volumes and magazines, and on the whole has made a judicious selection. We confess surprise at the inclusion of several poems which are irreligious, rather than religious.

One finds in this anthology the majestic poetry of Isaiah, Job and the Psalms and also the great hymns of the Church. Of course practically all our great English poets are included, from Shakespeare to Kipling. Here we recover stirring songs which we had lost: Lindsay's "General Booth Enters Heaven," Lanier's "The Marshes of Glynn," Masefield's "The Everlasting Mercy," Markham's "The Man With the Hoe," Gilder's "If Jesus Christ is a Man." The ancient seers are quoted: Zoroaster, Seneca, Cleanthes, Sophocles and Aeschylus. The middle

ages furnish their quota; and the non-Christian writers are drawn upon.

Enough has been intimated to make many of our readers anxious to add to their book-shelves "The World's Great Religious Poetry."

J. A. SINGMASTER.

EDUCATION.

The Problems of Adolescence and Youth and Their Treatment in Educational and Pastoral Work. By Professor Paul E. Kretzmann, Ph.D., D.D. Lutheran Literary Board, Burlington, Iowa. 12mo. Pp. 104. Price 75 cents net.

Few subjects are attracting more, or more serious, attention just now from psychologists and educators, especially religious teachers, than the one with which this new volume from Professor Kretzmann is concerned. To those who are familiar with the recent literature on the subject, there will not be much found in it that is new. But Professor Kretzmann has his own method of approach and treatment of the problems involved, and this makes it interesting and valuable. The frankly Christian standpoint of the author and the fine spirit with which he writes add to its value. The problems discussed, in as many chapters, are those of the Relation to Authority, of Sex, of Intellectual Development, and of Religious Storm and Stress. There is also an introductory chapter on some Preliminary Considerations, and a brief Introduction. The last is made up chiefly of quotations from Luther's exposition of the Fourth Commandment. It is interesting to note from these that the "problems of adolescence," have not changed much since Luther's day either in kind or in seriousness. He makes much the same indictment of the youth of that day, and of the delinquencies of parents in the training of their children, that are so familiar to-day. We commend Dr. Kretzmann's book especially to those who may not have access to larger books or may not have the time to read them. About everything that is essential will be found here, and it is presented in a very clear and helpful way. All parents, teachers, and ministers will profit by the study of it. A table of contents, or a change of page headings to correspond with the change of subjects discuss in the several chapters, would have added greatly to the convenience of the reader.

JACOB A. CLUTZ.

